

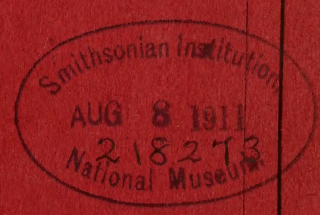


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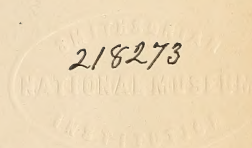


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# HIKAYAT SĒRI RAMA.

With Preface by

Sir William E. Maxwell.

Romanized by R. O. WINSTEDT, F. M. S. Civil Service.

Professional story-telling has not yet been quite killed in the East, by the gradual diffusion of printed and lithographed books and newspapers. The old legends and romances are still, especially in places remote from European influences, handed down from father to son, and eagerly listened to by old and young at village festivals or domestic celebrations. To the Malays, the skilful raconteur, who can hold his audience enthralled with the adventures of his hero and heroine, or with elaborate descriptions of the magnificence of the palaces and courts of mythical Rajas, is the *pēnglipur lara*, "the soother of cares," by the magic of whose art all woes are temporarily banished.

Sitting in the *balai* of a Raja or Chief, or in the verandah of a private house, when the sun has gone down and the evening meal is over, the story-teller, very likely a man who can neither read nor write, will commence one of the romances of his repertoire, intoning the words in a monotonous chant as if he were reading aloud from a book. He has very likely been placed purposely near a doorway leading to the women's apartment, and the laughter and applause of the male audience without is echoed from behind the curtains, where the women of the household sit eagerly listening to the story. The recitation is perhaps prolonged far into the night, and then postponed, to be continued on the succeeding night. There is no hesitation or failure of memory on the part of the bard; he has been at it from his youth up, and has inherited his romances from his father and ancestors, who told them in days gone by

to the forefathers of his present audience. A small reward, a hearty welcome, and a good meal await the Malay rhapsodist wherever he goes, and he wanders among Malay villages as Homer did among the Greek cities.

Being in Perak as Assistant Resident some years ago, I was a witness on one occasion of the talents of one Mir Hassan, a native of Kampar in the south-east of that State, and brought him down to Larut with the intention of having his stock of legendary lore committed to writing. Official occupations interrupted this work, and it is only in this year (1886) that I have been able to have it completed, Mir Hassan having, through the influence of my friend Raja Idris\* of Perak, been induced to visit me in Singapore. I now offer to the Society the Malay text of a romance called Sĕri Rama. Like the well known Malay *hikayat* of that name, it is founded upon the adventures of some of the heroes of the Rāmāyana, but an oral legend current among the people has, of course, many points of interest, which are wanting in a written version, compiled by a scribe who may have knowingly borrowed from foreign sources. It may not, perhaps, be easy to trace much of the action of the great Hindu Epic in the somewhat childish narrative of the Malay village-singer, but of the profound influence which the Rāmāyana and Mahabhārata have had in the Farther East—the India *extra Gangem* and the islands beyond—there can be no doubt. There is not a village-stage in Siam, Malaya or Java, the dramas of which are not directly referable to these sources, while the wrongs of Sita Dewi, the might of the gaint Rawana, and the prowess of the monkey-king Hanuman are household words everywhere.

Mir Hassan's story was taken down verbatim from his lips by native writers, and I have gone carefully over it, getting from him explanations of obscure passages. Here and there the style is diversified by metrical passages in a peculiar rhythm not unlike specimens of Dayak blank-verse. The following sketch to the story, where passages of particular interest occur,

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\*Now H. H. Sultan Idris, G.C.M.G.

will give those who are unable to read the original an insight into the style of a genuine Malay legendary romance.

The story opens in the kingdom of Tanjong Bunga, the Raja of which is called Sĕri Rama, married to the Princess Sa-kuntum Bunga Sa-tangkai (a single blossom on a stalk). Sĕri Rama's peace of mind is disturbed by the fact that, though he has been married for three years, he has no child, and for three months and ten days he ponders over this want of an heir. An idea occurs to him one night, and on rising in the morning he goes into the outer hall of his palace and ringing the alarm-bell brings all his people together. A metrical passage in which a tropical daybreak is described is not without some beauty of expression. The following is a somewhat free translation :—

Long had past the hour of midnight,  
 Lingered yet the coming day-light ;  
 Twice ere now had wakening infants  
 Risen and sunk again in slumber ;  
 Wrapped in sleep were all the elders,  
 Far away were pheasants calling,  
 In the woods the shrill cicada,  
 Chirped and dew came dropping earthwards.  
 Now lowed oxen in the meadows,  
 Moaned the buffaloes imprisoned,  
 Cocks, with voice and wings, responded.  
 And with feebler note the *murai*.  
 Soon the first pale streak of morning,  
 Rose and upwards soared the night birds ;  
 Pigeons cooed beneath the roof-tree,  
 Fitful came the quail's low murmur ;  
 On the hearth lay last night's embers,  
 Foot-long brands burned down to inches,  
 Heralds all of day's approaching.

The palace is described with the usual oriental exaggeration. The length of the outer audience chamber is "as far as the flight of bird, as far as the eye can see, as far as a horse can gallop at a stretch." Part of the art of the story-teller consists in piling up similes and synonymous descriptive phrases in this



way. The signal which the Raja gives for the assembling of the people is another instance; "he sounded the great forbidden drum, struck the gong of assembly, the chanang of summons."

Everyone answered the summons—the Tēmenggong, the Laksamana, the Orang Kaya Bésar, the Fērdana Mantri, the warriors, the army, and the people, great and small, old and young, male and female, high and low—

"Those with young children came with their babies on their backs, the lame came leaning on their sticks, the blind came led by the hand, the deaf came enquiring on all sides, and the diseased came keeping their distance from the others."

The Orang Kaya Tēmenggong, one of the chief ministers of the State, then addressed the Raja asking what danger or accident had caused this summons:—

"What fort has fallen down, what moat is choked up, what palisade has given way, what building is leaning over, what pillar is broken, what roof leaky, what wall ruinous, what flooring out of repair? Or has an army arrived from anywhere?"

Then Sēri Rama related his disquietude at the want of an heir, and described how he had suddenly conceived the idea of sending for his elder brother Raja Laksamana, who lived far inland, in order that his advice might be asked. The Tēmenggong was at once despatched to call the latter.

Raja Laksamana proceeded to the court with the Tēmenggong, and Sēri Rama then explained that he had sent for his elder brother in the hope that he might be the depositor of some of the secrets handed down from ancient times, by means of which he might divine what was to happen in the future, and if an heir was yet to be born to him. This is an allusion to the art of divination still practised by Malay sorcerers and devil-dancers, the impiety of whose performances, from a Muhammadan point of view, is excused by immemorial usage. The proceedings of Raja Laksamana, described further on, are exactly those of a Malay *pawang* at the present day.

The great hall of the palace was at once got ready in accordance with Raja Laksamana's directions, and the imple-

ments and properties required by him were prepared. These were a candle (a cubit in length, measured from the elbow to the top of the middle-finger, as thick as a man's fore-arm and with a wick of the thickness of a man's thumb), some parched rice, yellow rice, sacred water, and eight cubits of white cloth. Mats and carpets were spread, curtains and canopies suspended, and a sort of altar was erected in the centre of the hall.

Raja Laksamana commenced operations by burning incense and fumigating with it the charmed water, with which he sprinkled the platform. He set the candle upright and lighted it, after having scattered some rice about. The candle was sprinkled with water, and there was more scattering of rice and waving of incense. Then, pulling the white cloth over his head and enveloping his whole body in it, Raja Laksamana remained in abstracted contemplation from sunset to daybreak the next morning. He then announced that an heir would be born to Sĕri Rama, but that he must first get up an expedition by water for the amusement of his Princess, fitting out for the purpose seven sea-going boats and collecting numbers of young people with bands of music to attend her. They were to proceed to a hill on the sea-coast, on the top of which would be found a lake of green water, with a river flowing down from it to the sea, and two lofty trees beside the lake. Strict warning was given to Sĕri Rama not to bathe in this lake, as whoever did so would instantly be turned into a monkey.

The Chiefs were then summoned to receive the Raja's orders :—

“ While yet some way off they bowed to the dust  
 When they got near they made obeisance  
 Uplifting at each step their fingers ten  
 The hands closed together like the rootlets of the  
*bakong* palm

The fingers one on the other like a pile of *sirih* leaves.”

The Tēmenggong having been directed to have seven boats built in seven days' time, returned home and forthwith summoned forty-four carpenters and gave them the necessary

directions. Working day and night without a break except for meals, the forty-four boat-builders completed their task at the close of the seventh day, and the boats fully equipped were launched and taken down to the Raja's private landing-place. Seven more days were occupied in assembling all the youths and maidens of the country to accompany the Princess. There was a forced levy of all these, through the Pēnghulus or headmen, by command of the Tēmenggong, and the Raja himself made his selection, from among the crowd brought together at the *balai*, of "boys just approaching manhood and girls just ripe for marriage." Dresses of honour were given to these, musical instruments "of the twelve kinds" were got together, provisions for the expedition were put on board the new vessels, and all the Chiefs, warriors and attendants who were to accompany the Raja were assembled.

At this point, there occurs a long and curious description of the dress which Sēri Rama wore; first his trousers—

"He wore the trousers called *berāduwanggi*, miraculously made without letting in pieces; hundreds of mirrors encircled his waist, thousands adorned his legs, they were sprinkled all about his body, and larger ones followed the seams."

Then his waist-band "Flowered cloth, twenty-five cubits in length, or thirty if the fringe be included; thrice a day did it change its colour, in the morning transparent as dew, at mid-day of the colour of purple and in the evening of the hue of oil."

Next, the coat "A coat of reddish purple velvet, thrice brilliant the lustre of its surface, seven times powerful the strength of the dye; the dyer after making it sailed the world for three years, but the dye still clung to the palms of his hands."

His *kēris* was a marvellous weapon—"A straight blade of one piece which spontaneously screwed itself into the haft. The grooves called *rētak mayat* started from the base of the blade, the damask called *pamur janji* appeared half way up, and the damask called *lam jilallah* at the point; the damask alif was there parallel with the edge, and where the damašk-



ing ended the steel was white. No ordinary metal was the steel, it was what was over after making the bolt of God's Ka-abah. It had been forged by the son of God's prophet, Adam, smelted in the palm of his hand, fashioned with the end of his finger, and coloured with the juice of flowers in a Chinese furnace. Its deadly qualities came down to it from the sky and if cleaned with acid at the source of a river, the fish at the *embouchure* came floating up dead."

The sword that he wore was called "the successful swooper," lit.; the kite carrying off its prey.

The next article described is his turban, which, among the Malays, is a square handkerchief folded and knotted round the head :—

"He next took his royal head-kerchief, knotting it so that it stood up with the ends projecting, one of them was called *dëndam ta' sudah* (endless love), it was purposely unfinished, if it were finished the end of the world would come. It had been woven in no ordinary way, but had been the work of his mother from her youth. Wearing it he was provided with all the love-compelling secrets."

To the Malays, the hero of the story is, of course, a Malay, and he naturally wears the national garment—the *sarong* :—

"A robe of muslin of the finest kind; no ordinary weaving had produced it, it had been woven in a jar in the middle of the ocean by people with gills, relieved by others with beaks; no sooner was it finished than the maker was put to death, so that no one might be able to make one like it. It was not of the fashion of the clothing of the rajas of the present day, but of those of olden time. If it were put in the sun it got damper, if it were soaked in water it became drier. A slight tear, mended by darning, only increased its value, instead of lessening it, for the thread for the purpose cost one hundred dollars. A single dew-drop dropping on it would tangle the thread for a cubit's length, while the breath of the south wind would disentangle it."

By the time that Sĕri Rama was dressed, it was mid-day, "when the shadows are round," and it was time to embark.

But he had first to comply with the (Malay) observance, included under the term of *langkah*, which assure to a traveller a successful journey and a safe return:—“He adopted the art called ‘*sidang budiman*,’ the young snake writhed at his feet (i. e., he started at mid-day when his own shadow was round his feet), a young eagle was flying against the wind overhead; he took a step forward and then two backward, one forward as a sign that he was leaving his country, and two backward as a sign that he would return; as he took a step with the right foot, loud clanked his accoutrements on his left, as he put forth the left foot a similar clank was heard on his right, he advanced swelling out his broad chest, and letting drop his slender fingers, adopting the gait called, “planting beans” and then the step called “sowing spinach.”

As soon as the Raja had embarked, anchor was weighed and the expedition started amid the beating of drums and gongs and the blowing of trumpets. Cannon and muskets were fired (for anachronisms do not shock the taste of a Malay audience), the popping of the latter being compared to roasting paddy when the grain flies out of the husk with a slight report. The swiftness of the boats is most graphically described:—“It was like a palm-shoot hurled as a spear, like an eel darting away when caught by the tail, like a cockchafer escaping when its string is broken. The fly which settled (on one of the boats) found it slip from under him, the bird on the wing was overtaken and caught, the wind blowing in the same direction was passed by, an article thrown ahead from the bow fell into the water astern.”

After seven days and seven nights spent in amusement at sea, the Princess proposed to her husband to land and see the place described by Raja Laksamana, where the river flowed down to the sea from a green lake on the mountain. Orders were given accordingly, and next morning the immense assem-

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\*A long step and a slow swing of the arms reminds a Malay of the way a man steps and raises his arm to plant bean-seeds six feet apart; a quicker step and a rounder swing of the arms is compared to the action of scattering small seeds.

blage landed "when the sun was already high, filling the plain with its heat, about the period called *tulih tēnggala*.\*" Leaving the older men to look after the boats, the royal couple, attended by their Chiefs and subjects, climbed the hill, a path being cut for them through the forest. About the period of mid-day prayer, they reached the top, and found a lake exactly as described by Raja Laksamana. The Princess was at once seized with a violent longing to bathe in its waters and, without saying a word to her husband, she plunged in; she was immediately turned into a monkey and sprang chattering up one of the two large tualang trees which grew on the banks. On seeing this, Šēri Rama followed her example, jumped into the lake, and a moment afterwards joined his consort in the trees in the form of a monkey. Their subjects broke out into lamentations and remained below the trees watching with astonishment the antics of the King and Queen, who were jumping about among the branches. It was quite in vain that the Tēmōnggong implored the King to come down, he was quite unconscious of the entreaties addressed to him. Then the Chiefs took counsel together and it was resolved that the Tēmōnggong should return to Tanjong Bunga and fetch Raja Laksamana, the King's elder brother, while the rest remained to watch. On the eighth day the Tēmōnggong reached his destination, and presenting himself before Raja Laksamana explained what had happened. The latter, after providing himself with all the implements of sorcery (mat, carpet, *pētērana*, candle, parched rice and yellow rice), set off for the scene of the catastrophe, leaving the Tēmōnggong in charge of the palace. The incantations were immediately successful, and Šēri Rama and his Princess came down from the trees, plunged into the lake, and emerging from the water resumed their human form. Orders were then given for the immediate return of the whole party.

Not long after this the King learned that his hopes of having an heir were likely to be fulfilled, and he summoned all his

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\**Tulih tēnggala*, the time when the ploughman looks round at the sun, feeling the morning rays striking on his back.



people and, informing them that the Princess was pregnant gave orders that there should be general rejoicings. Religious men (Lēbais, Hajis, Imams and Khatibs) were to be assembled, and there were to be readings of the Koran and unlimited feasting. This was duly carried out, and the rejoicings went on until the time for the child's birth approached. The main building was duly prepared for the event and a crowd of Chiefs and attendants assembled, but to the horror of everyone, when the King's heir was born it turned out to be an infant monkey, "not thicker than a man's forearm." There was some discussion as to how the news was to be conveyed to Sēri Rama and who was to ask him, according to custom, to name the newborn infant, but at length the eldest of the nurses undertook the commission, and presented herself before the King. Her speech is a characteristic specimen of the way in which a Malay sets to work to break an unwelcome piece of news to a Raja. "Pardon, my Lord, a thousand pardons, I prostrate myself in the dust before your Highness' feet. I, your old servant, would make known that there is a matter which it is difficult either to impart or to withhold, I am fearful of mentioning it to your Highness, but if it shall not be imputed to me as a fault, I will do so; if I am to incur your Highness' wrath by informing you, I ask permission to retire, but if you approve, I will speak."

Of course the King commanded her to speak; on hearing the news he said nothing, but left the naming of his first-born to the old woman, who accordingly called him Kēra Kēchil Imam Tērgangga. In seven days the monkey was able to go alone to the great hall to play, and when he was forty-four days old he was strong enough to roam about the country from hamlet to hamlet amusing himself. He used to absent himself all day, and returned home in the evening. His father sat at home alone, overcome with grief and shame at the thought of the nature of his offspring. For three months and ten days he sat pondering in this way, and then again he summoned his Chiefs and people to hear a plan which he had resolved on. He had decided to rid himself of the animal which was a stand-

ing source of shame to the kingdom, and to banish him to a remote part of the forest where human foot had never yet trod. The Tēmēnggong and Laksamana received orders to carry out this decree. The Princess wept and declared that, though banished, he was and should be, her son for all time. "She looked up and the tears gathered in her eyes, so that when she bowed her head they dropped in a shower, like the fruit of the *bēmban* falling from ripeness, like grains of maize pouring on the drying floor, like the beads of a necklace when the string has snapped, like drizzling rain at morn. Such were the tears of the Princess weeping for her son." The Tēmēnggong and Laksamana, after a search, found the monkey up in a *duku* tree and told him of the King's orders. He rather liked the idea of getting away into the open forest, and set off with the Tēmēnggong willingly. After the usual "seven days" journey, they reached a spot where man had never trodden before, "where no horse-fly or gad-fly, even, had ever been." There they camped for a night, and on the following morning the Tēmēnggong took his leave and returned, bearing dutiful messages to Sēri Rama and the Princess from the little monkey now left alone in the forest.

Kēra Kechil Imam Tērgangga, abandoned to his own devices, soon got tired of the little hut which the Tēmēnggong and his men had built for him, and he resolved to travel. Swinging himself from branch to branch, he made his way through the forest; fruit and flowers and tender shoots supplied him with food, and for three months and ten days he pursued his journey, travelling by day and resting at night. At last he reached the sea and skirted the coast until he came to a walled and fortified town, which was evidently the capital of some great Raja. He made his way to the palace, but no one was to be seen, and walking into the hall of audience, he seated himself on the throne "with one leg tucked under him and the other hanging down." Soon he became aware that a party of female attendants were watching him and he performed all kinds of antics. They rushed off and told the head-nurse and she proceeded to awaken the Raja, who was no less a

person than Shah Numan himself\* “by pulling the great toe of each foot alternately.” Directing the attendants to follow him with his cushion and betel-box and gold and silver vessels, Shah Numan entered the great hall and at once accosted the monkey, who came down from the throne and advanced bowing politely. The questions put by the Raja were quite unnecessary, for he knew all about his visitor already, and was able to tell him his name and that of his father and mother and declared himself to be related to Sĕri Rama and his wife. He invited the monkey to stay with him, and told the female attendants to supply his “grandchild,” as he called him, with plenty of tender shoots and leaves to eat. But when he found that his guest ate up forty-four baskets full of shoots in one night, he told him plainly that he could not possibly entertain an animal whose appetite was so disproportioned to his size and he directed him to betake himself to Mount Inggil-bĕringgil, where there were said to be all kinds of fruit. He warned him, however, against attempting to eat one large round red fruit which he described.

Next day the monkey set off for the mountain, but disregarding all the fruit, which was there in plenty, he made straight for the top and thence he saw the large round red fruit mentioned by Hanuman. He tried to grasp it, when the thing spoke to him and declared itself to be no fruit, but the sun itself, placed there by God to illumine the earth. In spite of warnings to keep off, the monkey made an audacious attempt to seize the sun and fell senseless to the earth.

The scene then changes to a country called Tahwil, where there reigned a King called Shah Kobad, who had a daughter known as the Princess Renek Jintan. The latter was one day amusing herself with music and singing and dancing at a place outside her father's city where her people had pitched a

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\*This is of course a corruption of the name of Hanuman, the monkey-king of the Rāmāyana, but the Perak narrator has blundered over the first syllable and has supplied the word “Shah” as one having a specific meaning. The adventures of Hanuman are, in this story, assigned to Kĕra Kĕchil.



tent for her, when suddenly the little monkey fell down in the middle of the assembled multitude. The Princess took charge of him, for he still had life though unconscious, and she sent to the palace and procured cloth and had clothes made for him. Seeing a ring on his little finger, she transferred it to her own which it exactly fitted. She was so enchanted with her new plaything that she would not go home, and the King and Queen and the whole Court had to come down and see what was going on.

Shah Numan, when his "grandchild" had been absent for three days and nights, began to get uneasy about him, and he went to Mount Inggil-bĕringgil in search of him. Being unsuccessful, he went to the top and waited for the sun to rise. "Peace be on you," said he to the sun. "And on you be peace," responded the sun with the politeness of a Muhammadan. A conversation ensued. The sun pretended at first not to know where the little monkey had gone, but being reminded that from his position he could see all that went on in the world, he explained everything and said that the absentee would be found in the country of Tahwil, where the King's daughter was at that moment playing with him. Shah Numan asked the sun to get him back, and the sun put out a long hot hand and picked him out of the Princess' lap. There was intense heat on the earth, and then a moment of darkness, during which it was found that the monkey had disappeared. The Princess went weeping home.

Shah Numan took the delinquent, still unconscious, to his palace and, brought him back to life. He then ordered him to quit the kingdom where he had given so much trouble. The monkey refused to go, pleading that he was afraid to live alone in the forest. Upon this Shah Numan explained that he need be under no fear, for he would instantly be acknowledged as their king by countless multitudes of subjects, who were divided into four tribes, each governed by four Chiefs.

Next day, acting on the King's directions, Kĕra Kĕchil Imam Tĕrgangga betook himself to the forest, and made his way to the plain of Anta-bĕranta to the north of Mount Inggil-

bēringgil. Taking his stand under an enormous *bēringin* tree in the centre of the plain, and placing his arms akimbo, he successively faced the four points of the compass, and called upon the Chiefs of the tribes by name to come and attend him. Then with a rushing sound like that of a hurricane or the crashing of a thunderbolt came the monkey-chiefs with their troops. These were Janggit, Mabit, Baya Panglima Baya, Bêgar Hulubalang, Nila Kamāla, Dardi, Malah, Jambuana, Sang Kamala Sina, Raja Marjan Singa, and Marjan Singa Bērantawī. Very ferocious did they look, with gaping mouths as red as the fires of *Jahanam*, and as cruel as a tiger which has just seized its prey.

The monkey hordes speedily acknowledged the new-comer as their sovereign, and he took up his abode in the plain of Anta-bēranta at their head.

The story then shifts to a certain Maharaja Duwana (Ravana), who inhabited the island of Kachapuri\* in the middle of the ocean. He had fallen in love with the Princess Sa-kuntum Bunga Sa-tangkai merely from hearing the description of her beauty, how her waist could be encircled by the fourth fingers and thumbs joined, how her figure was as slim as a stem of millet, her fingers as slender as the stalk of the lemon-grass, and her heels as small as birds' eggs; how when she ate *sirih* or drank water her face acquired an indescribable charm. The supernatural power which Maharaja Duwana possessed enabled him to fly through the air from his own country to Tanjong Bunga, where he alighted outside Sēri Rama's palace. There the magic charms which he employed strangely affected the Princess, though she was in her own apartments, and neither she nor her attendants could understand her uneasiness.

Subsequently, when she was amusing herself in the morn-

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\*The ancient name of Conjeveram in the Madras Presidency, 46 miles S. W. of Madras. It is called Kachchi in Tamil literature, and Kachchipuram is probably represented by the modern name.—Yule's Glossary, p. 782. The incidents which, in the Ramayana, take place at Lanka are, in this story, transferred to Kachapuri.

ing in the principal *balai* with all her attendants, Maharaja Duwana appeared in the form of a golden goat,\* and excited the curiosity of every one, even of Sēri Rama himself, who summoned all his people to seize this extraordinary prodigy. They chased it in vain, for it always eluded seizure; just when any number of hands were put out to grasp it (the narrator compares the outstretched fingers of the multitude to the legs of a millipede!) it always disappeared. In vain Sēri Rama had fences, walls and houses levelled in order to give it no cover, the golden goat still escaped its pursuers. In the afternoon it went outside the fort to feed, and there again it was fruitlessly hunted until evening; when Sēri Rama declared that he would not go home until it was caught, and night found him and his people holding each other's hands and groping about in the dark in the jungle after the mysterious animal.

The King having thus been safely disposed of, Maharaja Duwana got back into the fort and resumed his own shape. Then he made his way to the door of the Princess' chamber, which he found locked with twelve locks. Striking the door with his magic turban, which had all the love-compelling attributes which have already been mentioned in connection with Sēri Rama's head-dress, he caused the twelve keys to fall to the ground, and he entered the room without further obstacle.

The Princess was astonished at finding herself confronted in the King's private apartments by a stranger, and asked him whence he came. "From the island of Kachapuri," said he. "It may be seen peeping out from among the clouds, but is lost to view when the wind blows." "What uneasiness of mind," asked the Princess, "has brought you to my house at such an hour of the night?"

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\*In the Ramayana it is Marichi, a relative and dependant of Rāvana, who assumes the shape of a golden deer. It is eventually overtaken and killed by Rama. When dying, Marichi imitates the voice of Rama, and thus induces Laksamana to start off to his brother's assistance. Sita is thus left alone, and Rāvana gains her presence in the form of an old man.



He answered in the following stanza :—

- “How high soever the shoot of the plantain,
- “Higher yet is the smoke of a fire ;
- “High though may be the mountain ranges,
- “Higher still are the hopes I indulge.”

To which the Princess replied :—

- “If the casting-net be skilfully thrown,
- “The fish are found together at the upper end of it;
- “If these words are said in earnest,
- “Let us yield to fate and see what comes of it.”

He retaliated with the following verse :—

- “The *Mēranti* tree with a forked limb ;
- “Shape the wood and make a drum of it.
- “The path that leads to death is often ventured on ;
- “Here I yield to fate, let what will come of it.”

The Princess then invited him to chew betel, prefacing the invitation with Malay politeness by depreciating the quality of what she had to offer. The betel-leaves are withered, the betel-nut decayed, the gambir smoked, the lime badly prepared, and the tobacco only fit to kill insects in the garden. This ceremony over, Maharaja Duwana had no difficulty in persuading the Princess to elope with him, and he carried her off to Pulau Kachapuri.

Sēri Rama, in the midst of the forest on a pitch-dark night, suddenly came to a sense of the absurdity of the enterprise he and his men had embarked on, and ordered a return to the town, which they reached a little before day-break. The gate of the fort lay wide open ; rushing on he found the outer and inner doors of the palace open, and passing through them he found his private apartments similarly unprotected and his consort's bed empty. One terrified old woman was found who was able to relate circumstantially what had happened in his absence. On learning the truth, the King went out into the great hall and uttered three terrible screams.

“By the noise, the lamps in seven countries were extinguished ; the earth at seven cockpits cracked in fissures ;

seven half-formed cocoa-nuts fell to the ground; and all the women who were three months gone with child miscarried."

On the advice of his Chiefs, he again sent for his elder brother, Raja Laksamana, to ask for his counsel and assistance, and after consultation with him, in spite of the entreaties of the people, it was decided that the two brothers should set off to recover the missing Princess, leaving the Tēmenggong in charge of the kingdom. For three months and ten days they travelled through forests and across plains, until they reached an enormous *tualang* tree, the branches of which reached the clouds and the stem of which it took them seven days and nights to skirt. Thence, striking off eastward, they came to an immense plain on the shores of the ocean, and, still travelling on, they arrived at last at the foot of Mount Inggil-bëringgil. Some days were spent in a vain search for a way to ascend the precipitous sides of the mountain, and one day Sĕri Rama was astonished at hearing extraordinary cries and noises which seemed to come from wild animals. Raja Laksamana explained that these proceeded from the monkey tribes, the subjects of the monkey-prince, Sĕri Rama's own son. Following the sounds, they reached an extensive plain, where they found the monkey hosts assembled. The throng parted right and left to let the two brothers pass through, and they made their way to a large *bëringin* tree, where they found the monkey-prince seated in state. The latter rose and received them with the utmost respect, and asked what had brought them to that remote spot. The unfortunate Sĕri Rama was quite unable to reply, but Raja Laksamana explained the situation shortly, and stated their desire to ascend Mount Inggil-bëringgil in order to fix from its summit the exact whereabouts of Kachapuri, which tradition said could be seen thence, looking no larger than a dove's nest. The monkey-prince assured them that he could do all that was necessary, and Sĕri Rama then found his voice and addressed his son promising him anything that he might wish for, if he could only accomplish the deliverance of the Princess. The monkey said that the wish

of his heart was to be permitted, just for once, to eat a meal with his father off the same leaf and to sleep for once in his arms. This demand Sēri Rama at once agreed to, promising further to acknowledge the monkey as his son and to take him back to his kingdom if he succeeded in releasing his mother by fair and open means without descending to the fraud practised by Maharaja Duwana. The monkey was accordingly admitted to a share of Sēri Rama's dinner and bed and his monkeyish misbehaviour is described. The King having kept his part of the bargain, called for the performance of his son's undertaking. The latter alleged a difficulty in finding a place to take off from in making a leap over to Kachapuri. Sēri Rama suggested the large *tualang* tree which it had taken him seven days to walk round and the branches of which reached to the clouds. The monkey declared that it would not bear him, but at his father's request he tried and, as he foretold, the tree sank beneath him and came down with a crash. Sēri Rama next suggested a plain called *Kērsek*, but three attempts on the part of the monkey only resulted in such a disturbance of the surface of the plain that showers of sand obscured the sun and the plain itself became a lake. The next place tried was Mount Inggil-bēringgil. On the summit of this mountain the monkey found a walled fort guarded by a young Jin, who told him that this was the residence of a Jin with seven heads, who was living there in voluntary seclusion. The monkey obtained an interview with the latter, and explained the object of his visit to the mountain. He went on to the peak, but it shook so violently that huge rocks went rolling down and the Jin with seven heads called him back and he had to give up the attempt. But in his excitement he gave the mountain a blow with one hand and a great portion of it was detached and fell near the mouth of the Malacca river!\* He and the Jin with seven heads then entered into a compact of mutual friendship and

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\* Many notable rocks in India are supposed to be boulders which the monkey-hosts of Hanuman dropped while carrying them from the Himalayas to build a bridge from the mainland to Lanka.



brotherhood, the latter giving him a magic ring which would obtain for him anything that he wished at any time, and he, on his part, giving to the Jin a lump of frankincense which on being burned would procure the attendance of any number of monkey-warriors. The Jin explained that his retirement was owing to his rejection by Raja Shah Kobad as a suitor for the hand of the latter's daughter.

After this adventure, the monkey returned to Sĕri Rama and made a fresh attempt to leap across to Pulau Kachapuri, this time from the plain Antra-bĕranta. But this too failed him in the same manner as *Padang Kĕrsek* had before. Then Sĕri Rama invited him to mount on his shoulders and thence make his jump. The monkey climbed up at once, and, to see if his father could bear him, braced up his muscles as if to leap. "He clutched Sĕri Rama and, putting forth only half of his strength, brought into play all the sinews of his body eleven hundred and ninety-nine in number, and all his joints, while his eyes grew as red as the *saga* bean when fried, and his bristles stood up like the thorns on the jack-fruit and his pores opened like the stalk-end of a fig."

Sĕri Rama had sunk up to his knees in the earth under his supernatural burden, when Raja Laksamana, seeing his danger, seized the monkey by the arms and legs and swinging him round sent him flying through space till he fell at last on an island in the midst of the sea.\* There the latter called upon his friend the Jin with seven heads for help. The wish was hardly expressed when the latter stood before him, and the circumstances having been explained, the Jin took the monkey-prince on his shoulder and then supernaturally increased his stature until he was within easy reach of Maharaja Duwana's landing-place at Kachapuri. There the monkey jumped off and hid himself in the bushes. After a while forty-four handmaidens carrying water jars made their appearance.

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\* According to the Ramayana, Hanuman leapt across the straits which separate India and Ceylon, lighting only once on a rock in the middle.

Through them Kēra Kēchil learnt the reason why they came daily to fetch so much water. They told him that after Maharaja Duwana had brought Princess Sa-kuntum Bunga to his own country, he had looked up the genealogy of his house and had discovered that the Princess stood to him in the relation of daughter to father. He had thus been unable to marry her, and had given her a separate palace and establishment of her own. Here she remained secluded, shutting herself out from the light of day and bathing constantly in a brass vessel in the middle of her palace. It was for her bath that the slave-girls were constantly fetching water. On learning all this, the monkey took an opportunity of slipping a ring into one of the water-jars and then followed the girls up to the palace. The recognition of the ring by the captive Princess,\* and an affectionate meeting between her and her son, of course, followed. In answer to her advice to come to a peaceful understanding with Maharaja Duwana, he replied with Sēri Rama's directions to overcome the enemy by sheer bravery without recourse to stratagem, and on learning that Duwana's favourite trees were a particular cocoa-nut tree and a mango tree, he went and destroyed them both.† Maharaja Duwana was furious with the perpetrator of this mischief, but the monkey, by a rapid metamorphosis, faced him in the shape of a buffalo bull and declared his mission from Raja Sēri Rama. Spears and crises were of no avail against him, and though seized and bound and cast into a huge fire, he emerged without a hair being singed. Maharaja Duwana then demanded a truce of seven days, at the expiration of which the monkey again presented himself at the *balai* and roused Maharaja Duwana from slumber by beating a measure on the royal drums, just as Jack the Giant Killer in the English story, announces his presence by blowing on the horn hung at the castle gate. Again was the monkey, in the shape of a buffalo bull, seized

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In the Ramayana, Hanuman shows Sita a ring given to him by Rama for the purpose.

†In the Ramayana, Hanuman tears up the whole of an asoka grove in Lanka before returning to Rama.

and bound by Maharaja Duwana's troops, but this time he himself advised his captors to swathe him with cotton cloth, and pour oil over it, and then to set fire to the mass. This, he said, would be sure to kill him. This was accordingly done by the order of Maharaja Duwana, with the result that the fire spread to the town of Kachapuri, which was reduced to ashes.\* Kĕra Kĕchil then carried off his mother and returned to the plain of Anta-bĕranta, where he restored her to Sĕri Rama.† Maharaja Duwana warned him, however, that he would be at Tanjong Bunga seven days after him and the combat between them would be renewed there.

The return to Tanjong Bunga was accomplished amid general rejoicings, but Maharaja Duwana kept his word and attacked that kingdom seven days afterwards. The hostilities that ensued are graphically described. Blood flowed like water and as for slaughter "the corpses fell like blades of grass in number and the bodies of huge beasts (elephants and horses used in war) lay here and there like logs of timber ready to be floated down a river." The glancing of the weapons, the shouts of the brave and the shrieks of the timid all come in for a share of the description. When the rival armies drew off, Maharaja Duwana found that out of seven thousand men, he had but seven hundred left. Recourse to magic only convinced him of the certainty of failure. However, by a well-directed shot from a wall-piece he brought down Raja Laksamana, who was, however, immediately cured by a potent remedy which Kĕra Kĕchil fetched from Mount Inggil-bĕringgil.‡ After this Maharaja Duwana hauled down his flags in token of defeat and humbled himself to the victorious monkey, who

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\* Hanuman's tail is set on fire, in the Indian epic; he escapes however, and the fire communicates itself to the town of Lanka.

† In the Ramayana, Hanuman goes back alone after discovering Sita and burning Lanka. The seize of Lanka by Rama follows and Sita is eventually delivered by Rama himself.

‡ In the Ramayana, both Rama and Laksamana are killed in the fight with Ravana, but are both restored to life by a peculiar herb which Hanuman fetches from Mount Kailasa.

at the request of his defeated antagonist restored all the killed to life. Maharaja Duwana then returned to his own kingdom.\*

The monkey-prince was now fully acknowledged by Sēri Rama and the Princess as their son and heir and there were great ceremonies at the palace. At his request, they despatched a mission to the Court of Raja Shah Kobad to demand the hand of the Princess Renek Jintan in marriage of their son. The Tēmenggong was the ambassador, and the suit was favourably received. He returned with the answer that the marriage should take place on the very day that the monkey-prince should present himself in the kingdom of Tahwil to claim his bride.

The royal family of Tanjong Bunga at once set out for Bandar Tahwil, the monkey-troops of the bride-groom clearing a road for them through the forest. They worked with such a will every night "from the hour of evening twilight until the rising of the morning-star and the light of the true dawn spreading slowly betokened that day was at hand"—that in a very short time the new path was ready "like a mat spread out," not a single blade of grass to be seen on it. The marriage duly took place in the presence of all the Hajis, Lēbais, Imams and Khatibs of the place. On the third night after the wedding, the Prince, on retiring to rest, came forth from his monkey-skin and appeared in human shape. He put the skin away carefully behind a large pillow, and resumed it in the morning. This did not escape the Princess, who, after this had happened on two consecutive nights, ordered the eldest of her women to stay awake and watch—using a round cocoa-nut as a pillow, so that her head would fall off it if she dozed. The betel-nut and sirih-leaf placed for the Prince's refreshment were purposely selected so as to have a stupefying effect; on the third night he divested himself, as usual, of his skin, and chewed betel before going to bed, but he at once fell into a sound sleep and the old woman jumped up and possessed her-

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\*The siege of Lanka properly ends with the capture of the town by Rama, the decapitation of Ravana, and the recovery of Sita.



self of the skin and burned it.\* The smoke which arose from it turned into white cloth, and the ashes which were left were found to be gold.

The Prince thenceforward appears in the story under the name of Mambang Bongsu. There was, of course, great rejoicing in the two capitals in consequence of his transformation. The Tēmenggong was sent off to carry the good news to Sēri Rama and his wife, who come at once to Bandar Tahwil to see their son. There was a second wedding, and three months were devoted to festivities. Buffaloes, oxen, goats, ducks and fowls were killed by the hundred thousand, and some idea of the magnitude of the preparations may be formed from the fact that the scrapings of the rice-pots made hillocks, the blood of the slaughtered animals formed a lake, and the hot water poured away in cooking flowed continuously like a rivulet!

Soon after this Raja Shah Kobad abdicated in favour of his son-in-law Mambang Bongsu, who thenceforth reigned as Raja of Bandar Tahwil.

The only remaining episode is the advent of the Jin with seven heads, who, ignorant of all that had occurred, came with an army to demand the Princess Renek Jintan in marriage, threatening war in case of refusal. Mambang Bongsu did not wish to injure his old friend, so he made an enormous quantity of paper birds, which, by prayer to the Dewatas, he caused to be made instinct with life. These he let loose among the hosts of the Jin with seven heads, and the latter could do nothing, for as fast as one was warded off ten more came. He invoked the help of the monkey-troops by aid of the charm which Kēra Kēchil had given him on Mount Inggil-bēringgil when they swore an oath of brotherhood, but though the monkeys arrived in thousands, they only jumped upon him and gambolled about, embarrassing him more than ever. Then Mambang Bongsu appeared, and the birds

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\* Compare this with the incident of the burning of the enchanted Rajah's jakal-skin in the story of "The Brahman, the Jackal and the Barber." Frere's *Old Deccan Days* Cox finds a parallel between this and the lion-skin of Herakles. *Myth. Aryan Nations* I, 315.

and monkeys retired. He explained everything, showed the ring which he had received from the Jin on the mountain, and announced that the Princess was already his wife. All thus ended peacefully, the Jin spent a few days at the capital, and then flew away to his own country after exchanging mutual promises of alliance with Mambang Bongsu.

Mambang Bongsu and his Princess lived happily ever after and never failed to exchange annual embassies with SĒri Rama and his consort at Tanjong Bunga.

### SĒRI RAMA.

Al kesah. Ini-lah pĕri mĕngatakan chĕrita raja-raja dahulu kala sĕdia lama ĕntahkan ya ĕntahkan tidak, chĕrita ayer hilir angin lalu burong tĕrbang. Ada-lah konon suatu nĕgĕri bĕrnama Tanjong Bunga raja bĕrnama Sĕri Rama istĕri-nya bĕrnama tuan putĕri Sa-kuntum Bunga Sa-tangkai khalifah mĕnjadi raja mĕmĕrentahkan nĕgĕri Tanjong Bunga chukup dĕngan Tĕmĕnggong Laksamana Orang Kaya Bĕsar chukup dĕngan Pĕrdana Mantĕri chukup dĕngan lashkar hulubalang rayat bala tantĕra-nya ; ia di-atas singgasana dĕngan sukachita-nya. Bĕrapa-lah lama-nya ia mĕmĕgang nĕgĕri Tanjong Bunga mĕnjadi raja khalifah sa-kira-kira tujuh musim sudah lama-nya dan ia bĕristĕri pun sudah tiga musim lama-nya tiada juga bĕranak. Maka sangat-lah shukar di-dalam hati-nya karna ia suatu raja yang bĕsar mĕmĕgang nĕgĕri tiada bĕranak itu. Hata bĕbĕrapa lama-nya ia dudok bĕrfikir itu sa-kira-kira tiga bulan sa-puloh hari, maka ada-lah ka-pada suatu malam jumaat,

Tĕngah malam sudah tĕrlampau  
 Dinihari bĕlum lagi sampai  
 Budak-budak dua kali jaga  
 Orang tua bĕrkaleh tidur  
 Ēmbun jantan rintek-rintek  
 Bĕrbunyi kuang jauh ka-tĕngah

Sorong lanting<sup>1</sup> riang di-rimba  
 Tērdēnguk lembu di-padang  
 Sambut mēnguwak kērbau di-kandang  
 Bērtēmpek mandong arak mēngilai  
 Fajar sidik<sup>2</sup> mēnyengsing naik  
 Kichak-kichau bunyi murai  
 Taptibau mēlambong tinggi  
 Mēnguku balam di-hujung bēndul  
 Tērdēngut puyuh panjang bunyi  
 Puntong sa-jēngkal tinggal dua jari  
 Itu-lah alamat hari hēndak siang.

Maka bangun-lah Raja Sēri Rama dari-pada tēmpat pēraduan  
 bilek istana anjong perak jēmala ganti bēratap bērdinding kacha  
 bērkēmōnchak intan bērtatahkan ratna mutu manikam bē-  
 rumbai-rumbaikan mutiara. Maka langsung-lah ia masok ka-  
 dalam istana langsung masok rong kēluar,

Ka-balai bēsar balai mēlintang  
 Tujoh ruang tujoh pēmanah  
 Sa-lēlah burong tērbang  
 Sa-ujana mata mēmandang  
 Sa-lējang kuda bērlari,

panjang balai-nya. Maka ia pun mēnuntong taboh larangan  
 gong pēlaung chanang pēmanggil. Maka bērhimpun-lah  
 Tēmēnggong Laksamana Orang Kaya Bēsar Pērdana Mantēri  
 sakalian lashkar hulubalang rayat tantēra kēchil dan bēsar tua  
 dan muda laki-laki dan pērēmpuan bērhimpun bēlaka sēmua-nya  
 datang mēngadap ka-pada Raja Sēri Rama,

Yang bēranak bērdukong anak  
 Yang chapek datang bērtongkat  
 Yang buta datang bērpimpin  
 Yang tuli bērtanya-tanya  
 Yang kurap datang mēngibar (?);

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(1) A Perak name for bird ; ? *Selanting*. (2)

pĕnoh sĕsak balai kĕchil balai bĕsar balai mĕlintang, naik mĕngadap Raja Sĕri Rama. Maka bĕrdatang sĕmbah tĕngku Tĕmĕnggong, " Ampun tuanku bĕribu-ribu kali ampun, sĕmbah patek hamba pĕsaka zaman-bĕr zaman turun-tĕmurun dari-pada zaman sĕri paduka ayahanda lagi patek di-bawah pĕrentah tuanku ; apa-lah sĕsak kĕshukaran tuanku,

Kota mana-lah yang rĕbah  
 Parit mana yang tungkal<sup>1</sup>  
 Pagar mana yang runtuh  
 Balai mana yang chondong  
 Tiang mana yang putus  
 Atap mana yang gĕnting  
 Dinding mana-lah yang pĕsok  
 Lantai mana-lah yang patah  
 Angkatan dari mana-lah yang tiba,

lawan sĕtĕru tuan patek atau pĕrompak atau pĕnyamun atau musuh lawan sĕtĕru tuan patek ; maka tuanku mĕnuntong taboh larangan gong pĕlaung chanang pĕmanggil, karna bĕrapa lama-nya tuanku mĕnjadi Raja di-dalam nĕgĕri Tanjong Bunga sa-kira-kira sudah tujuh musim sudah lama-nya, maka tiada pĕrnah tuanku mĕnuntong taboh larangan gong pĕlaung chanang pĕmanggil mĕnghimpunkan sakalian orang bĕsar-bĕsar di-dalam nĕgĕri mĕmanggil lashkar hulubalang rayat bala tantĕra dari-pada hujung nĕgĕri ka-pangkal nĕgĕri." Maka kata Raja Sĕri Rama, " Ya Datok Tĕmĕnggong, ada pun sĕbab beta tuntong taboh larangan gong pĕlaung chanang pĕmanggil mĕnghimpunkan datok sakalian orang bĕsar-bĕsar di-dalam nĕgĕri sakalian lashkar rayat bala tantĕra, bĕrapa-lah sudah lama-nya beta mĕnjadi Raja di-dalam nĕgĕri Tanjong Bunga di-atas kĕrajaan singgasana, sa-kira-kira tujuh tahun sudah lama-nya : maka beta bĕristĕri tiga tahun sudah lama-nya ; tiada juga bĕranak. Maka di-dalam itu beta dudok bĕrpikir sa-orang diri di-dalam bilek anjongan anjong perak jĕmala ganti tĕmpat pĕraduan beta dua

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(1) A Perak word, = *tĕrkambus* (R.O.W.)



laki istĕri, maka sa-kira-kira tiga bulan sa-puloh hari lama-nya itu, ada-lah ka-pada suatu malam jumaat,

Tĕngah malam sudah tĕrlampau  
Dini-hari bĕlum sampai  
Budak-budak dua kali bangun jaga  
Orang tua bĕrkaleh tidur  
Bunyi kuang jauh ka-tĕngah  
Sorong lanting riang di-rimba  
Ēmbun jantan rintek-rintek  
Tĕrdĕnguk lĕmbu di-padang  
Sambut mĕnguwak kĕrbau di-kandang  
Tepok mandong morak mĕngilai  
Fajar sidik mĕnyingsing naik  
Kichak-kichau bunyi murai,

pada waktu itu-lah jatoh pikiran beta hĕndak mĕmanggil adek beta Raja Laksamana yang diam di-hulu nĕgĕri Tanjong Bunga itu-lah sĕbab-nya beta tuntong taboh larangan gong pĕlaung chanang pĕmanggil mĕnghimpunkan sakalian orang bĕsar-bĕsar di-dalam nĕgĕri sĕrta sakalian lashkar hulubalang rayat bala tantĕra itu-lah hal-nya." Maka Tĕmĕnggong pun pĕrgi-lah ka-hulu nĕgĕri Tanjong Bunga mĕndapatkan Raja Laksamana mĕnjunjong titah Raja Sĕri Rama,

Dari jauh sĕsarkan dĕkat  
Sudah dĕkat sampai-lah tiba.

Maka kata Tĕmĕnggong, "Ada pun patek ini datang mĕngadap ka-pada tuan patek karna mĕnjunjong titah kakanda Raja Sĕri Rama hĕndak mĕnyilakan tuan patek ka-sana kalau jangan apa-apa aral gĕndala-nya tuan patek sa-hari-patek tiba ini sa-hari ini-lah juga hĕndak bĕrbalek dĕngan sĕgĕra-nya bĕrsama-samadĕngan tuan patek." Sa-tĕlah itu, "Baik-lah," kata Raja Laksamana. Maka bĕrsiap-lah Raja Laksamana hĕndak mĕlangkah bĕrjalan bĕrsama-sama dĕngan Tĕmĕnggong mĕngadap Raja Sĕri Rama.

Dari jauh mĕnyĕsarkan dĕkat  
Sudah dĕkat langsong-lah tiba.

Sa-tĕlah tiba ka-laman balai, maka di-lihat Raja Sĕri Rama pun ada hathir mĕnanti di-balai bĕsar balai mĕlintang di-atas

kĕrajaan-nya. Maka kata Raja Laksamana, "Ya abang-ku Raja Sĕri Rama, apa-lah titah adek panggil ini?" Maka di-sahut oleh Raja Sĕri Rama, "Ya adek-ku Raja Laksamana, sĕbab abang mĕmanggil adek, karna takut barang-kali adek ada mĕndapat umanat orang tua-tua yang dahulu, dapat mĕlihatkan hal kita laki istĕri. Jika ada pĕtua-nya boleh mĕlihat bĕroleh anak, atau tidak : itu-lah sĕbab-nya abang mĕmanggil adek kamari." Maka kata Raja Laksamana, "Ada juga adek dapat mĕngtahui pĕkĕrjaan itu." Maka kata Raja Sĕri Rama, "Bagai-mana-lah rupa-nya adun-nya pĕnglihatan itu?" Maka kata Raja Laksamana, "Buat-lah dian panjang sa-hasta jari manis bĕsar-nya bagai lĕngan-sumbu bagai ibu tangan dan bĕrteh bĕras kunyit lain dari-pada itu tĕpong tawar dan kain puteh panjang dĕlapan. Maka di-bĕntang-lah tikar pĕrmaidani di-tĕngah istana yang bĕsar dan di-gantong-lah langit-langit dan di-gantong tabir ĕmpat pĕndahab. Maka di-buat-lah pĕtĕrana di-tĕngah istana." Maka kata Raja Sĕri Rama, "Baik-lah." Maka ia pun bĕrtitah ka-pada ma' inang tua "Ya ma' inang kachau-lah bĕrteh, buat bĕras kunyit, buat tĕpong tawar, buat dian sa-batang panjang sa-hasta jari manis bĕsar-nya bagai lĕngan-sumbu-nya bagai ibu tangan. Maka katakan ka-pada bĕntara dalam siapkan istana bĕntangkan tikar pachar pĕrmaidani gantong tabir ĕmpat pĕndahab dan gantong langit-langit. Sa-tĕlah sudah ulas tiang ĕmpat batang, maka di-bĕntang-lah pĕtĕrana di-tĕngah istana." Maka sudah-lah di-siap oleh ma' inang tua di-tĕngah istana yang bĕsar itu sĕpĕrti yang di-titahkan oleh Sĕri Rama dan Raja Laksamana itu : maka ma' inang tua pun balek-lah mĕngadap Raja Sĕri Rama dan Raja Laksamana mĕnyĕmbah, "Ampun tuanku, sĕpĕrti titah tuanku mĕnyuroh siap ka-pada patek hamba tua yang hina dari-pada orang sakalian itu, sudah-lah patek siapkan." Maka kata Raja Sĕri Rama dan Raja Laksamana, "Baik-lah." Sa-tĕlah itu

Hari pagi mĕnyĕsarkan tinggi  
 Hari tinggi mĕnyĕsarkan pĕtang  
 Hari pĕtang sampai-lah malam,

sa-kira-kira lepas waktu isha, maka Raja Laksamana pun berangkat-lah ka-tengah istana lalu naik-lah ka-atas singgasana menghadap ka-pētērana. Maka di-ambil-lah kēmēnyan oleh Raja Laksamana kēmēnyan barus. Maka di-bakar-lah puntong chēndana gaharu. Maka di-bakar-lah kēmēnyan barus; tērambil tēpong tawar di-asap-lah dēngan kēmēnyan barus di-siramkan ka-pētērana di-pulehkan. Sa-tēlah sudah di-puleh pētērana itu dēngan tēpong tawar baharu-lah di-tēgakkan dian di-tabur bērtēh bēras kunyit, sudah itu baharu-lah di-lēkat dēngan api; sudah lēkat dian itu, maka di-ambil pula tēpong tawar. Maka di-puleh oleh Raja Laksamana; sa-tēlah sudah di-puleh itu di-tabur bērtēh bēras kunyit. Maka di-asap-nya dēngan kēmēnyan. Sa-tēlah itu ia pun mēnarek-lah tudong. Maka bērtilek-lah ia dēngan mēmēlok tuboh-nya sērta bērdiam diri-nya. Bērapa lama-nya dari-pada pohon pētang sampai-lah pada waktu dini-hari, maka ia pun baharu-lah mēmbuka tudong-nya. Maka kata Raja Sēri Rama, “Ya abang-ku Raja Laksamana, bagai-mana di-dalam pētuaan dan pikiran pēndapatan abang yang di-amanatkan orang tua-tua ka-pada abang, ada-kah adek bēroleh anak atau tiada?” Maka sahut Raja Laksamana, “Ya adek-ku, ada juga bēroleh di-kuraniai Allah adek mēndapat anak dēngan adinda tuan putēri Sa-kuntum Bunga Sa-tangkai itu, tētapi hēndak-lah adeksiapkan pērahu tujuh buah pērahu laut hēndak bērpukas-pukas ka-laut mēnchari pēlbagai karangan laut pēlbagai makanan sa-anika jēnis pērmakanan. Sa-tēlah sudah itu, jika adek hēndak pērgi ka-laut itu, hēndak-lah di-himpunkan anak orang yang muda-muda laki-laki dan pērēmpuan dan himpunan pērmainan yang dua-bēlas bangsa di-dalam nēgēri, gēndang, sērulai, rēdap, rēbana, dan kēchapi biola, muri, dēndi, gong, dan chanang sēgala pēlbagai pērmainan di-dalam nēgēri. Sa-tēlah sampai ka-laut itu, maka ada sa-buah bukit di-tēpi laut itu; maka ada anak ayer turun dari atas bukit itu dan di-atas bukit ada suatu tēlaga limpah dari-pada ayer tēlaga itu mēnjadi ayer sungai itu: ada pun ayer tēlaga itu hijau biru warna ayer-nya; maka ada-lah di-tēpi tēlaga itu tualang dua batang: jikalau barang-kali adek tiba mēlihat tēlaga itu,

jangan-lah abang mandi ayer tĕlaga itu; jika di-mandi mĕn-jadi kĕra.” Maka sahut Raja Sĕri Rama, “Baik-lah.” Maka sa-tĕlah habis-lah sĕmbah Raja Laksamana ka-pada adek-nya yang dĕmikian itu, maka hari pun siang-lah. Maka Raja Sĕri Rama pun bĕrlari-lari-lah ka-dalam rong kĕluar ka-balai bĕsar balai mĕlintang mĕnuntong taboh larangan gong pĕ-laong chanang pĕmanggil. Maka datang-lah Tĕmĕnggong, Laksamana, Orang Kaya Bĕsar mĕngadap ka-pada baginda Raja Sĕri Rama,

Dari jauh mĕnjunjong duli  
Sudah dĕkat langsung mĕnyĕmbah  
Tĕrangkat kadam jari sa-puloh  
Kunchup sĕpĕrti sulor bakong  
Jari sĕpĕrti susun sireh:

dĕmikian-lah sĕmbah 'Tok Tĕmĕnggong, “Ampun tuanku bĕribu kali ampun, sĕmbah patek ka-bawah duli yang maha mulia tuanku tuan patek otak batu kĕpala patek, apa-lah titah patek di-panggil.” Maka sahut Raja Sĕri Rama, “Ada pun yang beta panggilkkan datok-datok itu, pada waktu hari ini beta minta siapkan tujuh buah pĕrahu laut dĕngan sĕgĕra-nya hĕndak-lah sudah dalam tujuh hari ini; karna beta hĕndak mĕmbawa anak datok tuan putĕri Sa-kuntum Bunga Sa-tangkai bĕrlayar ka-laut bĕrpukas-pukas mĕnchari pĕlbagai karang-karang laut sa-anika jĕnis pĕlbagai pĕrmakanan laut itu. Maka itu-lah sĕbab-nya beta hĕndak sĕgĕra sĕdikit siapkan pĕrahu itu di-dalam tujuh hari ini tiada boleh tidak.” Maka sahut Tĕmĕnggong, “Baik-lah sĕpĕrti titah tuanku itu patek junjong-lah sa-boleh-boleh-nya di-atas batu kĕpala patek.” Maka lalu Tĕmĕnggong pun mĕnampun-lah pulang ka-rumah-nya. Sa-tĕlah sampai Tĕmĕnggong ka-rumah-nya, maka ia pun mĕmanggil-lah tukang ĕmpat-puloh ĕmpat orang. Sa-tĕlah datang tukang, maka kata tukang, “Ya datok, apa pĕkĕrjaan hamba datok di-panggil sabda datang ka-mari ini?” Maka kata Tĕmĕnggong, “Ada pun sĕbab beta mĕmanggil pa' tukang yang ĕmpat-puloh ĕmpat ini, bahwa raja kita mĕ-manggil hamba tadi, ka-pada hari ini ia minta siapkan pĕ-



rahu tujuh buah di-dalam tujuh hari ini hendak-lah sudah siap dengan tiada boleh tidak; karna ia hendak membawa anak istĕri-nya bĕrlayar ka-laut bĕrpukas-pukas mĕnchari pĕlbagai karang-karangan laut sa-anika jĕnis pĕlbagai pĕrmakanan laut itu. Maka itu-lah sĕbab-nya tukang hamba panggil datang ka-mari ini; hendak-lah sĕgĕra pa' tukang di-dalam tujuh hari ini pĕrahu laut itu; hendak-lah sudah dengan tiada boleh tidak; karna raja kita pun bĕbĕrapa sudah lamanya ia mĕnjadi raja mĕmĕrentah nĕgĕri Tanjong Bunga ini di-atas kĕrajaan singgasana dengan sĕjahtĕra-nya dan sĕntosa-nya tiada pĕrnah ia mĕnyuroh kita bĕrkĕrja; baharu inilah ia bĕrkĕhendak ka-pada hamba rayat. Maka hamba rayat pun junjong-lah titah-nya itu dengan sa-boleh-boleh-nya di-atas batu kĕpala kita: kita kĕrjakan-lah sa-isi nĕgĕri ramai-ramai mĕnyampaikan kĕhendak tuan kita itu. Maka barang apa kĕtiadaan bĕlanja tukang yang hendak mĕngĕrjakan pĕrahu itu ambil-lah ka-pada hamba." Maka kata tukang, "Baik-lah; boleh-lah hamba kĕrjakan dengan sa-boleh-boleh-nya di-atas sabda datok itu." Maka tukang pun balek-lah ka-rumah-nya mĕngambil sĕgala pĕrkakas tukang yang hendak di-kĕrjakan pĕrahu yang tujuh buah itu; pada esok hari-nya itu, tukang pun bĕrkĕrja-lah mĕmbĕlah pĕrahu-pĕrahu itu, ĕmpat-puluh ĕmpat tukang bĕrkĕrja. Maka bĕrapa lama tukang bĕrkĕrja mĕmbĕlah pĕrahu itu sa-kira-kira tujuh hari tujuh malam tiada bĕrhĕnti lohor dan asar siang dan malam hanya bĕrhĕnti makan dan minum sahaja. Sa-tĕlah sampai tujuh hari kĕdelapan-nya, pĕrahu pun sudah-lah langsung di-turunkan ka-ayer di-laboh sauh di-jambatan larangan raja Sĕri Rama. Sa-tĕlah sudah siap pĕrahu tujuh buah sudah di-turunkan ka-ayer bĕrlaboh sauh di-jambatan Raja Sĕri Rama di-nĕgĕri Tanjong Bunga, maka tukang pun pĕrgi-lah mĕndapatkan Tĕmĕnggong,

Dari jauh mĕnyĕsarkan dĕkat  
Sudah dĕkat sampai-lah tiba,

ka-halaman Tĕmĕnggong langsung naik mĕngadap sĕmbah-nya, "Ya, datok sĕpĕrti pĕrahu yang datok sabdakan dahulu

itu sudah-lah siap dan langsung turun ka-ayer sĕdia sudah bĕrsauh di-jambatan larangan raja kita.” Maka kata Tĕmĕnggong, “Baik-lah.” Maka ia pun pĕrgi-lah mĕngadap raja,

Dari jauh mĕnyĕsarkan dĕkat  
Sudah dĕkat langsung tiba  
Dari jauh mĕnĕjunjong duli  
Sudah dĕkat langsung mĕnyĕmbah  
Tĕrangkat kadam jari sa-puloh  
Jari sĕpĕrti susun sireh  
Kunchup sĕpĕrti sulur bakong.

“ Ampun tuanku, bĕribu-ribu kali, ada-lah patek maalumkan sĕmbah ka-bawah duli tuanku yang maha mulia, ada-lah sĕpĕrti titah tuanku pĕrahu yang tujuh buah itu sudah-lah siap.” Maka kata Raja, “Baik-lah.” Maka Raja pun bĕrtitah katanya, “ Ya datok Tĕmĕnggong, waktu masa hari ini beta minta himpungan ka-pada datok anak orang yang muda-muda laki-laki dan pĕrĕmpuan di-dalam tujuh hari ini juga hĕndak di-himpun ka-balai bĕsar sĕrta sakalian pĕlbagai pĕrmainan kita yang ada hathir sĕntiasa pada masa ini, gĕndang, sĕrunai, rĕbab, kĕchapi, muri, dĕndi, rĕdap, rĕbana chĕrachap, gong dan chanang, tawak-tawak pĕrmainan hĕndak-lah di-himpunkan dari hujung nĕgĕri ka-pangkal nĕgĕri.” Maka sĕmbah Tĕmĕnggong, “Baik-lah tuanku, titah patek junjong sa-boleh-boleh-nya di-atas batu kĕpala patek. Maka Tĕmĕnggong pun mĕnampun-lah balek ka-rumah-nya. Sa-tĕlah sampai ka-rumah-nya, maka ia pun mĕnyurohkan tandil bĕrkĕrah ka-pada sakalian pĕnghulu-pĕnghulu yang di-dalam dairah nĕgĕri Tanjong Bunga bĕrkĕhĕndakkan anak orang yang muda laki-laki dan pĕrĕmpuan.” Maka tandil pun pĕrgi-lah bĕrkĕrah mĕndapatkan sakalian pĕnghulu-pĕnghulu mĕnyampaikan sabda Tĕmĕnggong minta bawakan anak orang yang muda-muda laki-laki dan pĕrĕmpuan, tambahan pula lain dari-pada itu pĕlbagai pĕrmainan yang ada di-dalam nĕgĕri hĕndak bawakan juga ka-pada raja. Maka dalam tiga hari tiga malam sĕgala orang pun datang-lah mĕngadap raja ; sakalian

rayat bala tantĕra dari hujung nĕgĕri sampai ka-pangkal nĕgĕri pĕnoh sĕsak balai kĕchil balai bĕsar balai mĕlintang. Maka raja pun mĕmileh orang yang muda-muda sĕdang elok yang laki-laki budak yang muda-muda pĕrĕmpuan sĕdang elok-lah sudah di-panjat nikah. Sa-tĕlah sampai-lah bĕrmuat pĕrahu bĕlanja pĕlbagai makanan sakalian bĕras bĕkal pĕrgi bĕrpukas-pukas dan sĕgala budak-budak yang muda-muda pun riuh gĕgak gĕmpita athmat bunyi-nya dĕngan sĕgala pĕlbagai pĕr-mainan dan sĕgala bunyi-bunyian yang dua-bĕlas bangsa. Maka esok hari-nya itu, Raja Sĕri Rama pun bĕrsiap-lah. Maka bĕrhimpun-lah sakalian orang bĕsar-bĕsar pĕrdana mĕn-tĕri dan sakalian pĕnggawa anak raja-raja dan lashkar hulu-balang rayat bala tantĕra-nya. Sa-tĕlah sudah siap hathir bĕlaka sĕmua-nya, maka Raja Sĕri Rama pun siap-lah mĕngĕnakan pĕlbagai pakaian,

Tĕrambil sĕluar bĕrdewanggi  
 Pesak bĕrpesong sĕndiri-nya  
 Bĕratus-ratus chĕrmin di-pinggang  
 Bĕribu-ribu chĕrmin di-kaki  
 Mĕnabur mĕrata-rata badan  
 Chĕrmin bĕsar mĕnurut pesak.  
 Kain chindai jantan panjang tĕngah tiga-puluh  
 Tiga-puluh dĕngan rambu-rambu-nya;  
 Tiga kali sa-hari bĕrubah warna-nya  
 Pagi-pagi warna ĕmbun  
 Tĕngah hari warna lĕmbayong  
 Pĕtang-pĕtang warna minyak.  
 Baju bĕlĕdu kĕsumba murup  
 Tiga kali mĕnolak sĕri  
 Tujoh kali mĕnolak pati  
 Tiga tahun dagang bĕrlayar  
 Pati lĕkat di-tapak tangan.  
 Kĕris sĕmpana ganja iras  
 Ganja mĕnumpang puting bĕrputar sĕndiri-nya,  
 Rĕtak mayat dua sa-anjur di-pangkal  
 Pamur janji di-tĕngah

Lam jilallah di-tuntong  
 Pamur alif tēdiri sēndiri-nya;  
 Bērsambut panjut puteh;  
 Bukan-nya bēsi sa-barang bēsi  
 Bēsi lēbeh pēnganching pintu Kaabah Allah;  
 Di-timpa anak Nabi-ullah Adam dahulu  
 Di-hanchur di-tapak tangan  
 Di-timpa di-hujong jari  
 Di-sēpoh dēngan ayer bunga  
 Di-sēpoh diapur China;  
 Turun bisa-nya dari atas langit;  
 Di-asam di-hulu ayer  
 Ikan di-ekur ayer mati bērkapongan.  
 Tērambil-lah tēngkolok bulang hulu  
 Bulang pēlangi bērsalu-alai  
 Rēmbang tēngah dēndam ta' sudah;  
 Ada suatu puncha ta' sudah  
 Jika sudah dunia kiamat  
 Bukan-nya tēnun sa-barang tēnun  
 Tēnun bonda dari muda  
 Chukup pērindu dengan pērendang  
 Chukup hikmat "sa-mula jadi"  
 "Ashik sa-kampong" "si putar, Leman"  
 "Asam garam" "ahadan mabuk."

Sa-tēlah sudah Raja Šeri Rama mēngēnakan pakaian hari pun  
 tēngah hari buntar bayang-bayang. Maka mēlangkah-lah  
 Raja Šeri Rama hēndak pērgi bērlayar,

Langkah sidang budiman;  
 Anak ular bērbēlit di-kaki  
 Anak lang tērbang mēnyongsong angin;  
 Sa-langkah ka-hadapan  
 Dua langkah balek ka-bēlakang  
 Sa-langkah ka-hadapan  
 Tanda mēninggalkan nēgēri,  
 Dua langkah ka-bēlakang  
 Tanda balek ka-nēgēri:



Sa-langkah kaki yang kanan  
 Bĕrdĕrik changgai di-kiri  
 Mĕlangkah kaki yang kiri  
 Bĕrdĕrik changgai di-kanan;  
 Tĕrayak dada yang bidang  
 Tĕrlĕmpai jari yang halus,

di-kĕnakan langkah mĕnukal kachang, tĕrkĕna lĕnggang mĕnabur bayam. Sa-tĕlah tiba-lah Raja Sĕri Rama turun ka-pĕrahu, maka di-bongkar-lah sauh pĕrahu yang tujuh buah itu; batu sauh-nya bĕrat tiga bahara tali sauh panjang-nya lima ratus. Sa-tĕlah sudah di-bongkar sauh, maka di-palu-lah gĕndang, di-tiup-lah sĕrunai, di-pukul-lah gong dan chanang rioh gĕgak athmat sakalian bunyi-bunyian pĕrmainan dua-bĕlas bangsa. Maka di-tengah-lah gĕndang lagu 'sĕnayong gala ganjar gĕgobek' di-kĕnakan tengah 'ĕnggang tĕrbang' 'aleh-aleh pulang mĕrajok' dua-bĕlas bangsa lagu di-dalam. Maka sakalian lashkar rayat bala tantĕra pun mĕmukul mĕriam katak puru kĕtam tĕbu lela tĕmbaga 'sampar pĕnghabis' nama-nya mĕriam itu,

Bĕrdĕntum bĕdil yang bĕsar  
 Bĕrdĕrap bĕdil yang kĕchil,

bagai pĕnaka bĕrtĕh yang amat baik jadi. Maka pĕluru-nya mandi di-sungai Tanjong Bunga itu bagai hujan pagi hari. Maka pĕrahu yang tujuh buah itu pun mĕrĕngkoh-lah dayong-nya ĕmpat-puluh ĕmpat,

Bagai kumbang putus tali  
 Lalat hinggap tĕrgĕlinchir  
 Burong tĕrbang dapat di-tangkap  
 Angin lalu dapat di-lempar  
 Di-lempar ka-hadap jatuh ka-bĕlakang;

sangat-lah amat lari-nya pĕrahu itu. Bĕrapa lama-nya sa-kira kira tujuh hari tujuh malam bĕrlayar itu, maka sampai-lah katĕngah laut. Maka bĕrpukas-pukas-lah sĕgala orang yang muda laki-laki dan pĕrĕmpuan masing-masing turun-lah ka-

sampan tunda mēngambil karang-karangan laut pēlbagai jēnis; bērsuka ria-lah sakalian budak-budak muda-muda sēdang elok laki-laki dan pērēmpuan bērgurau jēnaka mērata-rata laut itu samēntara mēnchari karang-karangan laut itu; bērsuka ria dan bērpukas-pukas di-laut itu, sa-kira-kira tujoh hari lama-nya. Sa-tēlah sampai tujoh hari tujoh malam lama-nya di-laut itu, maka sampai kēdēlapan malam-nya; maka bērkatalah tuan putēri Sa-kuntum Bunga Sa-tangakai ka-pada suami-nya Raja Sēri Rama dēmikian-lah sēmbah-nya, “ Ampun tuanku, ada-lah petek maalumkan sēmbah ka-bawah kaus tapak kaki tuan patek, jikalau ada mēnjadi bēnar ampun kurnia tuanku akan patek, ada-lah patek dēngar kata Sēri paduka Raja Laksamana dahulu, ada ayer turun dari atas gunung itu dan di-hulu-nya itu tēlaga. Maka kalau ada ampun kurnia tuanku ka-pada patek, sangat-lah bērahi patek hēndak mēlihat tēlaga sungai itu yang di-hulu-nya di-atas kēmionchak gunung itu. Dan lagi kata sēri paduka kakanda Raja Laksamana, ayer tēlaga itu hijau biru warna-nya lagi tualang dua batang di-tēpi tēlaga itu: itu-lah sēbab-nya patek hēndak mēlihat-nya tēlaga itu: atau ya-kah atau tiada bagai kata sēri paduka kakanda itu.” Maka kata Raja Sēri Rama, “ Baik-lah, beta pun hēndak juga mēlihat-nya tēlaga itu: karna sēmbah adinda itu dēmikian-lah.” Maka Raja Sēri Rama pun lalu bērtitah ka-pada orang bēsarnya. Tēmēnggong, Laksamana, Orang Kaya Bēsar Pērdana Mantēri dan ka-pada sakalian lashkar hulubalang-nya, sakalian rayat bala tantēra-nya, “ Ada pun kita esok pagi hari, bangun jaga bēlaka sēmua-nya sakalian lashkar hulubalang rayat bala tantēra. Karna apa sēbab-nya bagi anak datok tuan putēri Sa-kuntum Bunga Sa-tangakai hēndak naik ka-atas bukit itu hēndak mēlihat ulu sungai itu, tēlaga yang di-atas kēmionchak bukit itu.” Sa-tēlah sudah bērtitah Raja Sēri Rama dēmikian itu ka-pada orang bēsarnya, maka di-sahut oleh Tēmēnggong Orang Kaya Bēsar Mantēri, “ Baik-lah tuanku, patek sakalian pun hēndak mēlihat juga tēlaga itu: karena mē-nēngarkan titah sēri paduka kakanda itu.” Sa-tēlah sudah

Tēmenggong bĕrkata dĕmikian itu dĕngan Raja Sĕri Rama, maka Tēmenggong pun bĕrsabda-lah ka-pada sakalian lashkar hulubalang rayat bala tantĕra itu dĕmikian, “ Hai sĕgala lashkar hulubalang rayat bala tantĕra kita, esok pagi-pagi bĕrsiap-lah kita masing-masing makan minum pagi hari hĕndak sĕgĕra, karna raja kita hĕndak bĕrjalan naik ka-atas itu hĕndak mĕlihat tĕlaga.” Sa-tĕlah sudah Tēmenggong bĕrkata dĕmikian itu, hari pun siang-lah. Maka sakalian lashkar hulubalang rayat bala tantĕra sakalian pun bĕrsiap-lah makan minum kĕchil dan bĕsar tua dan muda laki-laki dan pĕrĕmpuan. Sa-tĕlah sudah makan minum itu, maka hari pun tinggi pĕnoh padang panas-nya; sa-kira-kira mata-lari itu tinggi-nya tuleh tenggala. Maka sakalian orang pun masing-masing turun-lah ka-sampan tunda tujuh buah sampan bĕrkayoh bĕrangkat orang mĕnghantar ka-kaki bukit itu.” Sa-tĕlah sudah habis lashkar hulubalang rayat bala tantĕra itu habis naik ka-darat mĕnĕbas jalan naik bukit itu, maka baharu-lah Raja Sĕri Rama dan tuan putĕri Sa-kuntum Bunga kĕdua laki istĕri-nya bĕrangkat turun ka-sampan tunda. Maka sakalian orang bĕsar-bĕsar Tēmenggong Laksamana Orang Kava Bĕsar Pĕrdana Mantĕri masing-masing pun turun-lah ka-sampan tunda bĕrkayoh mĕmbawa Raja Sĕri Rama dan tuan putĕri Sa-kuntum Bunga Sa-tangkai. Sa-tĕlah tiba-lah ka-kaki bukit itu ka-tanah darat, maka sĕgĕra-lah mĕndaki bukit itu; mana-mana orang yang tua-tua tinggal mĕnunggu pĕrahu yang tujuh buah itu; yang sa-tĕngah di-pĕrahu, yang sa-tĕngah di-tanah darat tinggal di-kaki bukit itu. Maka Raja Sĕri Rama pun bĕrjalan-lah naik ka-atas bukit itu, dari pagi-pagi sampai lohor baharu-lah tiba ka-atas kĕmonchak itu. Sa-tĕlah tiba ka-atas kĕmonchak bukit itu, baharu-lah sampai ka-tĕpi tĕlaga itu. Maka di-lihat-lah oleh tuan putĕri Sa-kuntum Bunga Sa-tangkai ayĕr tĕlaga, sunggoh-lah sĕpĕrti kata Raja Laksamana suatu pun tiada bĕrsalahan. Maka tuan putĕri pun tĕrsidek-lah di-dalam hati-nya hĕndak mandi ayĕr tĕlaga itu. Maka tiada-lah sĕmpat ia bĕrdatang sĕmbah ka-pada suami-nya Raja Sĕri Rama, ia pun tĕrjun-lah ka-

dalam itu. Sa-tĕlah sudah ia tĕrjun ka-dalam tĕlaga itu, maka tuan putĕri pun sudah mĕnjadi kĕra. Maka di-lihat oleh Raja Sĕri Rama istĕri-nya sudah mĕnjadi kĕra mĕmanjat pokok tualang, maka pikir-lah di-dalam hati Raja Sĕri Rama, “Bĕtapa hal aku ini istĕri-ku sudah mĕnjadi kĕra; jika yang dĕmikian baik-lah aku tĕrjun ka-dalam tĕlaga ini.” Maka ia pun tĕrjun-lah ka-dalam tĕlaga itu; apa-bila bangkit mĕnjadi-lah kĕra lalu mĕmanjat pokok tualang itu, kĕdua laki istĕri tĕlah mĕnjadi kĕra. Maka sakalian orang bĕsar-bĕsar, Tĕmenggong Laksamana Orang Kaya Bĕsar Pĕrdana Mantĕri sakalian lashkar hulubalang rayat bala tantĕra sa-banyak ada di-situ kĕchil dan bĕsar tua dan muda laki-laki dan pĕrĕmpuan sĕmua-nya habis bĕrtĕriak mĕnangis sĕmua-nya mĕlihatkan raja-nya sudah mĕnjadi kĕra laki istĕri. Ada pun Raja Sĕri Rama di-atas pokok tualang dĕngan tuan putĕri Sa-kuntum Bunga Sa-tangkai itu riuh gĕgak gĕmpita-lah bunyi-nya bĕr-suka ria kĕdua-nya mĕlompat-lompat tĕrjun dari-pada suatu dahan ka-pada suatu dahan. Maka hairan ajaib-lah sĕgala orang bĕsar-bĕsar sĕrta lashkar hulubalang rayat bala tantĕra itu. Maka kata Tĕmenggong, “Ampun tuanku bĕribu kali ampun harapkan di-ampun-lah sĕmbah hamba tua ka-pada waktu hari ini sĕgĕra-lah tuanku balek turun ka-bumi; kĕ-nang-lah tuanku nama yang baik karna tuanku raja yang bĕsar mĕmĕgang pĕrentah nĕgĕri Tanjong Bunga.” Usahkan ia turun, mĕlampau-lampau lagi bĕrtambah suka ria-nya tiada-lah a sĕdarkan diri-nya lagi pada waktu masa itu. Maka bĕrkata-lah Tĕmenggong dĕngan Laksamana Orang Kaya Bĕsar dĕngan Pĕrdana Mantĕri sĕrta sĕgala lashkar hulubalang sakalian-nya, “Apa-lah hal kita ini raja kita sudah mĕnjadi kĕra; apa-lah pikiran kita masing-masing pada hari ini.” Maka kata Pĕrdana Mantĕri, “Hamba pikir datok pada hari ini baik-lah pulang datok Tĕmenggong layarkan pĕrahu sa-buah pulang ka-nĕgĕri Tanjong Bunga dapatkan Raja Laksamana; apa-lah hal iktiar ka-pada hari ini pikir hamba jikalau tiada di-ambil tuan kita Raja Laksamana di-bawa ka-mari, pĕsti-lah raja kita kĕkal mĕnjadi kĕra. Maka



dĕngan sĕbab itu, baik-lah datok pĕrgi ambil Raja Laksamana dan datok tinggal mĕnunggu istana raja kita; maka Raja Laksamana itu surohkan-lah datang ka-mari dĕngan sĕgĕra-nya. Hamba tinggal dĕngan Laksamana Orang Kaya Bĕsar dĕngan lashkar hulubalang sakalian rayat bala tantĕra-nya bĕrtunggu dan bĕrjaga mĕngawal mĕmĕlihara raja kita yang di-atas pokok tualang ini; itu-lah ka-pada pikiran hamba.” Maka kata Tĕmĕnggong, “Baik-lah.” Maka Tĕmĕnggong pun sĕgĕra-lah turun dari atas bukit itu ka-pĕrahu. Sa-tĕlah tiba naik-lah ka-atas sampan tunda. Maka di-kayoh-lah sampan,

Dari jauh sĕsarkan dĕkat.

Sa-tĕlah sampai-lah Tok Tĕmĕnggong ka-pĕrahu, maka kata Tĕmĕnggong ka-pada juru-batu pĕrahu, “Bongkar-lah sauh kita bĕrlayar balek pulang ka-nĕgĕri Tanjong Bunga mĕng-ambil Raja Laksamana.” Maka bĕrlayar-lah balek; bĕrapa lama-nya, sa-kira-kira tujuh hari tujoh malam siang sama malam pun sama; maka masok kĕdelapan hari-nya Tok Tĕmĕnggong bĕrlayar itu, dari jauh sampai-lah dĕkat; sa-tĕlah tiba-lah Tĕmĕnggong ka-jambatan larangan Raja Sĕri Rama di-nĕgĕri Tanjong Bunga, maka di-laboh-lah itu. Sa-tĕlah bĕrlaboh sauh, maka Tĕmĕnggong pun sĕgĕra-lah naik ka-balai bĕsar mĕngadap Raja Laksamana; maka bĕrkata-lah Raja Laksamana, “Apa-lah khabar kita Tok Tĕmĕnggong yang datang ka-mari ini?” Maka sahut Tĕmĕnggong, “Ampun ĕngku bĕribu-ribu ampun, ada pun sĕbab patek hamba tua kĕmbali pulang ka-nĕgĕri ini mĕngadap tuan patek sĕpĕrti hal-nya kakanda Raja Sĕri Rama kĕdua laki istĕri sudah-lah mĕnjadi kĕra di-kĕmonchak bukit di-tĕpi laut itu sĕbab mandi ayer tĕlaga itu, maka itu-lah sĕbab patek bĕrbalek ka-mari ini mĕngambil tuan patek; karna pada piki-ran patek sĕrta sakalian orang bĕsar-bĕsar dan lashkar hulu-balang rayat bala tantĕra sakalian, jikalau tiada ĕngku di-silakan mĕngambil kakanda itu, pada pikiran patek sĕmua nĕschaya kĕkal-lah ia mĕnjadi kĕra itu. Maka pada waktu

patek tinggalkan itu tiada-lah ia sĕdarkan diri-nya; pĕrsilakan-lah tuan patek pĕrgi bĕrlayar biar-lah patek tinggal mĕnunggu istana raja kita.” Maka kata Raja Laksamana, “ Baik-lah, hamba pun boleh-lah pĕrgi dĕngan sa-kĕtika ini.” Maka Raja Laksamana pun bĕrsiap-lah hĕndak pĕrgi bĕrlayar. Maka bĕrkata-lah Raja Laksamana, “ Hai ma’ inang tua, siapkan hamba, pĕrtama tikar pachar sa-hĕlai, pĕrmaidani sa-hĕlai pĕtĕrana satu, dian sa-batang, tĕpong tawar bĕrtĕh bĕras kunyit.” Sa-tĕlah sudah-lah sĕdia di-siapkan oleh ma’ inang tua, sa-kĕtika itu juga ia bĕrangkat mĕlangkah-lah turun ka-pĕrahu hĕndak pĕrgi bĕrlayar ka-laut kuala nĕgĕri Tanjong Bunga itu. Sa-tĕlah sampai Raja Laksamana ka-pĕrahu, maka di-bongkar-lah sauh. Maka bĕrlayar-lah Raja Laksamana. Maka di-rĕngkoh-lah dayong ĕmpat-puloh ĕmpat. Maka pĕrahu itu pun mĕlanchar-lah,

Sĕpĕrti puchok di-lancharkan  
 Bagai bĕlut di-gĕntil ekur  
 Bagai kumbang putus tali  
 Lalat hinggap tĕrgĕlinchir  
 Burong tĕrbang dapat di-tangkap  
 Angin lalu dapat di-lempar  
 Di-lempar ka-hadap jatoh ka-bĕlakang,

sĕbab laju-nya pĕrahu itu; bĕrapa lama-nya bĕrlayar itu, sa-kira-kira tujuh hari tujuh malam siang sama malam pun sama tiada-lah bĕrhĕnti-hĕnti tujuh hari masok kĕdĕlapan sampai-lah Raja Laksamana di-kaki bukit itu. Sa-tĕlah sampai; maka bĕrlaboh-lah sauh pĕrahu Raja Laksamana itu. Maka Raja Laksamana pun sĕgĕra-lah turun ka-sampan tunda di-dayong-lah sampan tunda itu. Sa-tĕlah sampai ka-tĕpi tanah daratan di-kaki bukit itu, maka Raja Laksamana pun naik-lah ka-atas bukit itu; bĕrapa lama-nya sa-kira-kira dari pagi hari sampai-lah waktu lohor, maka tiba-lah di-kĕmonchak bukit di-tĕpi tĕlaga itu. Maka bĕrtitah Raja Laksamana ka-pada orang bĕsar-bĕsar itu, “ Hai laksamana Orang Kaya Bĕsar Pĕrdana Mantĕri sĕgĕra-lah bĕntang tikar pachar ini.” Maka di-bĕn-

tang oleh Orang Kaya Bĕsar tikar pachar itu dan pĕrmaidani di-lĕtakkan pĕtĕrana itu. Maka Raja Laksamana pun naik ka-atas tikar pachar pĕrmaidani mĕngadap ka-pada pĕtĕrana itu. Sa-tĕlah Raja Laksamana dudok di-atas tikar pachar pĕrmaidani itu, maka di-bakar-lah puntong chĕndana gaharu kĕmĕnyan barus yang sama jadi dĕngan dia dan di-asap-lah dian yang panjang sa-hasta jari manis, bĕsar-nya bagai lĕngan sumbu-nya bagai ibu tangan. Sa-tĕlah sudah di-asap-nya dian itu, maka di-puleh dĕngan tĕpong tawar, di-tĕgakkan-lah di-atas pĕtĕrana itu. Sa-tĕlah sudah di-tĕgakkan-nya dian itu, di-ambil tĕpong tawar di-pulehkan-nya dian itu. Sa-tĕlah itu di-tabur bĕrtĕh bĕras kunyit. Maka oleh Raja Laksamana pun di-ambilkkan-lah kain puteh panjang dĕlapan hasta di-tarek di-buatkan tudong-nya ia pun bĕrtilek. Tĕlah bĕrapa lama-nya ia bĕrtilek itu, kira-kira dari waktu lohor sampai waktu asar maka Raja Sĕri Rama pun turun-lah kĕdua laki istĕri tĕrjun ka-dalam tĕlaga itu. Sa-tĕlah bangkit dari tĕlaga itu, langsong-lah jadi orang balek sĕpĕrti sĕdia lama. Maka Raja Laksamana pun mĕmbuka tudong-nya sĕrta di-padamkan-lah dian itu. Maka bĕrkata-lah Raja Laksamana, “Hai sakalian orang bĕsar dan sĕgala lashkar hulubalang rayat bala tantĕra sĕgĕra-lah siap kita turun ka-pĕrahu waktu masa ini-lah kita mau sĕgĕra kita.” Maka sakalian orang bĕsar-bĕsar pun dan lashkar hulubalang rayat bala tantĕra pun sĕgĕra-lah dĕngan sa-kĕjap itu bĕrangkat turun ka-pĕrahu mĕmbawa Raja Sĕri Rama itu kĕdua laki istĕri. Sa-tĕlah sampai-ka-tĕpi laut di-kaki bukit itu maka turun-lah ka-sampan tunda bĕrkayoh ka-pĕrahu,

Dari jauh sĕsarkan dĕkat  
Sudah dĕkat sampai-lah tiba.

Maka naik-lah Raja Sĕri Rama dĕngan tuan putĕri Sa-kuntum Bunga Sa-tangkai itu ka-pĕrahu. Maka sakalian orang bĕsar-bĕsar pun dan sakalian lashkar hulubalang rayat bala tantĕra pun naik ka-pĕrahu. Sa-kĕtika itu maka yang tujoh buah pun di-bongkar-lah sauh-nya bĕrlayar pulang balek ka-

nĕgĕri Tanjong Bunga. Bĕrapa lama-nya bĕrlayar itu, tujuh hari tujuh malam siang sama malam pun sama sampai-lah tujuh hari kĕdĕlapan-nya, maka tiba-lah ka-nĕgĕri Tanjong Bunga ka-jambatan larangan Raja Sĕri Rama. Maka bĕr-laboh-lah sauh pĕrahu yang tujuh buah itu. Maka sĕgĕra-lah bĕrangkat naik pulang ka-rumah-nya ka-dalam istana yang bĕsar ka-bilek anjong istana,

Anjong perak jĕmala ganti  
Bĕratap tila bĕrdinding kaca,

bĕrkĕmonchak intan bĕrtatahkan rakna mutu manikam bĕrumbai-rumbai mutiara tĕmpat pĕraduan Raja Sĕri Rama dua laki istĕri. Maka sakalian orang bĕsar-bĕsar dan sa-kalian lashkar hulubalang pun masing-masing pulang-lah ka-rumah-nya.

Shahdan sa-tĕlah bĕbĕrapa lama-nya sudah Raja Sĕri Rama pulang dari-pada bĕrpukas-pukas ka-laut kualā nĕgĕri Tanjong Bunga mĕnchari pĕlbagai karang-karangan laut bĕrbagai-bagai jĕnis sa-anika pĕrmakanan, ada baharu tujuh hari tujuh malam, maka tuan putĕri pun bĕrubah-lah feel dan pĕrangai-nya ya-ani dari-pada makan dan minum-nya. Maka ada kira-kira sa-bulan lama-nya bĕrubah laku-nya itu, maka Raja Sĕri Rama pun kĕluar-lah dari dalam bilek anjong ka-dalam istana yang bĕsar langsung masok ka-ruang kĕluar,

Balai bĕsar balai mĕlentang  
Tujuh ruang tujuh pĕmanah  
Sa-lĕlah burong tĕrbang  
Sa-ujana mata mĕmandang  
Sa-lĕjang kuda bĕrlari.

Maka Raja Sĕri Rama pun mĕnuntong taboh larangan gong pĕlaung chanang pĕmanggil. Maka bĕrhimpun-lah sakalian orang bĕsar-bĕsar ka-dalam nĕgĕri, Tĕmĕnggong, Laksamana, Orang Kaya Bĕsar Pĕrdana Mantĕri sakalian-nya lashkar hulubalang rayat bala tantĕra pĕnoh sĕsak balai kĕchil dan balai bĕsar tua dan muda laki-laki dan pĕrĕmpuan,



Yang bĕranak mĕndukong anak  
 Yang chapek datang bĕrtongkat  
 Yang buta datang bĕrpimpin  
 Yang tuli datang bĕrtanya  
 Yang kurap datang mĕngebar.

Maka Tĕmĕnggong pun datang-lah mĕngadap Raja Sĕri Rama ; maka Raja Sĕri Rama pun tĕlah hadir-lah di-balai bĕsar dudok di-atas takhta kĕrajaan singgasana dĕngan sentosa-nya. Maka Tĕmĕnggong pun bĕrdatang sĕmbah, “ Ampun tuanku, bĕribu kali ampun ka-bawah duli yang maha mulia tuanku tuan patek ; apa-lah pĕkĕrjaan patek di-panggil ini ?

Kota mana yang roboh  
 Parit mana yang tungkal  
 Pagar mana-lah yang rĕbah  
 Balai mana yang chondong  
 Atap mana yang gĕnting  
 Dinding mana-lah yang pĕsok  
 Lantai mana yang patah  
 Tiang mana-lah yang putus ?

apa-lah sĕsak kĕsukaran tuanku, atau musoh dan tĕran lawan-kah atau sĕtĕru pĕrompak atau pĕnyamun-kah ?” Maka titah Raja Sĕri Rama, “ Tiada-lah apa-apa sĕsak kĕsukaran kita Datok Tĕmĕnggong : ada pun sĕbab beta tuntong taboh larangan gong pĕlaung chanang pĕmanggil itu, karna hĕndak mĕnghimpunkan lashkar hulubalang rayat bala tantĕra di-dalam nĕgĕri kita ini. Maka hĕndak-lah di-himpunkan sĕgala lĕbai dan haji imam dan khatib karna hĕndak bĕrsuka-sukaan sakalian kaum kĕlurga sahabat handai taulan kita makan-makan ; karna tuan putĕri Sa-kuntum Bunga Sa-tangkai, anak tuan datok itu sudah mĕngandong kira-kira baharu tiga bulan ; kĕhĕndak kita ka-pada datok di-dalam dĕlapan kĕsĕmbilan bulan ini kita bĕrsukaan sa-bilang bulan khatam-lah mĕngaji mĕnyĕmbĕleh kĕrbau lĕmbu kambing itek ayam kita makan-makan.” Sa-tĕlah sudah bĕrtitah Raja Sĕri Rama dĕmikian itu, maka “ Baik-lah,” kata sĕgala orang bĕsar. Maka bĕr-

sama-sama suka-lah sakalian lashkar hulubalang rayat tantĕra di-dalam nĕgĕri Tanjong Bunga kĕluar sakalian pĕrmainan yang dua-bĕlas bangsa rioh gĕgak gĕmpita athmat bunyi-nya siang dan malam tiada bĕrputusan sĕgala bunyian gĕndang gong dan chanang rĕdap dan rĕbana biola kĕchapi muri dĕndi chĕrachap hĕrbab, sa-hingga rioh gĕgak di-dalam nĕgĕri sakalian anak yang muda-muda laki-laki dan pĕrĕmpuan bĕrsukaria di-dalam lapar sĕmbilan bulan itu. Maka ada-lah kapada suatu hari, tuan putĕri Sa-kuntum Bunga Sa-tangkai ada-lah sakit sĕdikit-dikit hĕndak bĕrsalin. Maka bĕrhĕntilah pĕrmainan yang dua-bĕlas bangsa itu.

Alkesah, maka tĕrsĕbut-lah pula dari hal tuan putĕri Sa-kuntum Bunga Sa-tangkai hĕndak bĕrsalin itu. Maka titah Raja Sĕri Rama, "Siapkan Datok sĕgala istana kita, bĕntangkan hamparan dan sĕgala tikar pachar dan pĕrmaidani di-tĕngah istana yang bĕsar gantong tabir langit-langit di-tĕngah ĕmpat pĕndahap." Sa-tĕlah sudah siap tĕmpat tuan putĕri hĕndak sakit itu, maka titah Raja Sĕri Rama, "Ya 'tok bidan tujuh dan 'tok bidan tua, 'tok pawang tujuh 'tok pawang tua, bawa-lah tuan putĕri ini ka-tĕngah istana bĕsar dari bilek anjong." Sa-tĕlah sudah tuan putĕri di-bawa ka-tĕngah istana yang bĕsar, maka bĕrhimpun-lah sĕgala Tĕmĕnggong Laksamana dan Mantĕri dudok bĕratur mĕnunggu tuan putĕri sakit itu, tujuh hari tujuh malam lama-nya, siang sama malam pun sama, masok kĕdĕlapan hari-nya konon tĕngah hari buntar bayang-bayang, lĕpas-lah sakit bĕrsalin. Maka dilihat oleh 'tok bidan tujuh dan 'tok bidan tua 'tok pawang tujuh 'tok pawang tua, ada-lah putĕra Raja Sĕri Rama itu yang ada lahir dari-pada kandongan bonda-nya ya-itu sa-ĕkur kĕra sa-bĕsar lĕngan. Maka bĕrkata-lah 'tok bidan tujuh, "Ya Datok Tĕmĕnggong Laksamana Orang Kaya Bĕsar Pĕrdana Mantĕri sakalian-nya datok sĕmua orang bĕsar-bĕsar mari-lah tuan-tuan sakalian, sĕpĕrti putĕri raja kita yang ada lahir pada masa dewasa kĕtika ini ka-dunia dari-pada kandongan bonda-nya ada-lah pĕnglihatan hamba datok, putĕra raja kita ini kĕra ; kalau bagitu datok pĕrgi-lah mĕng-

adap ka-pada raja kita sĕmbahkan siapa-lah yang elok di-namakan.” Maka sahut Datok Tĕmĕnggong dan Laksamana, Orang Kaya Bĕsar dan Pĕrdana Mantĕri sakalian orang bĕsar-bĕsar bĕrkata-lah ka-pada ’tok bidan tua ’tok bidan tujuh, “Hamba sakalian tiada-lah bĕrani pĕrgi mĕngadap raja mĕnyĕmbakan hal-nya; pada pikiran hamba sakalian-nya ’tok bidan tujuh-lah pĕrgi sĕmbahkan ka-pada raja kita.” Maka kata bidan tujuh, “Ya Datok Tĕmĕnggong, tidak-lah hamba datok bĕrani, mĕnakut sĕngat-lah hamba datok mĕnyĕmbah, karna putĕra-nya itu kĕra.” “Jikalau bagitu,” kata Tĕmĕnggong, “Datok bidan tua-lah kita surohkan karna ia hamba tua sa-lama-lama-nya.” Maka kata bidan tujuh “Pĕrgi-lah ’tok bidan tua karna putĕra raja kita ini kĕra yang ada pada masa ini kĕluar dari-pada kandungan bonda-nya; kĕmudian siapa-lah di-namakan.” Maka bidan tua pun pĕrgi-lah,

Dari jauh sĕsarkan dĕkat  
Sudah dĕkat hampirkan tiba

maka tĕlah sampai ’tok bidan tua di-bilek anjong istana tĕmpat pĕraduan Raja Sĕri Rama. Maka kata Raja Sĕri Rama, “Apa khabar kita ’tok bidan?” Maka sĕmbah bidan, “Ampun tuanku, bĕribu-ribu ampun sĕmbah patk ka-bawah duli yang maha mulia patek hamba tua maalumkan sĕmbah ada-lah hal jika tidak di-sĕmbahkan mati ibu dan hĕndak di-sĕmbahkan mati bapa; sĕngat-lah hamba tua ini takut-nya hĕndak mĕnyĕmbahkan ka-bawah duli tuanku; kalau jangan mĕnjadi kĕsalahan patek maalumkan-lah sĕmbah patek ini; jikalau mĕnanggong murka tuanku akan patek, patek mĕnam-pun-lah; jikalau mĕnjadi bĕnar ka-pada tuanku, patek sĕmbahkan.” Maka titah Raja Sĕri Rama, “Bĕnar-lah ka-pada beta, sĕmbahkan sa-barang-barang-nya oleh ’tok bidan tua.” Maka sĕmbah ’tok bidan tua, “Ada-lah sĕpĕrti adinda tuan putĕri Sa-kuntum Bunga Sa-tangkai itu sudah-lah sakit bĕrsalin sĕlamat-lah sudah adinda itu; hal anakanda itu yang

ada lahir dari-pada kandongan adinda itu, hanya kĕra tuanku, maka siapa-lah yang elok kita namakan.” Maka Raja Sĕri Rama pun mĕnĕngarkan kata ’tok bidan tua kata yang dĕmikian itu, tĕrpĕgan-lah ia bĕrpĕlok tuboh bĕrdiam dirinya. Maka pikir dalam hati ’tok bidan tua, “Baik-lah aku sĕmbahkan sa-kali lagi; ampun tuanku, ka-bawah duli yang maha mulia siapa-lah yang elok di-namakan putĕra tuanku itu.” Maka titah Raja Sĕri Rama, “Mana-mana yang elok pikiran ’tok bidan tua-lah.” Maka kata ’tok bidan tua, “Ampun tuanku, pada pikiran hamba tua yang elok di-namakan putĕri tuanku itu karna nĕgĕri bĕrnama Tanjong Bunga, raja bĕrnama Sĕri Rama bonda-nya bĕrnama tuan putĕri Sa-kuntum Bunga Sa-tangkai, putĕra Kĕra Kĕchil Imam Tĕrgangga.” Sa-tĕlah sudah ’tok bidan tua bĕrdatang sĕmbah ka-pada Raja Sĕri Rama dĕmikian itu, maka ’tok bidan tua pun mĕnampun-lah balek ka-istana bĕsar bĕrtĕmulah Tĕmĕnggong dan Orang Kaya Bĕsar dan sakalian-nya “Ada-lah nama-nya putĕra raja kita ini Kĕra Kĕchil Imam Tĕrgangga.” Sa-tĕlah di-nyatakan ka-pada sakalian-nya hulubalang rayat bala tantĕra sĕmua-nya. Hata sampai-lah tujuh hari lĕpas bĕrsalin itu, Kĕra Kĕchil pun lalu-lah ia bĕrjalan ka-balai bĕsar bĕrmain-main. Sa-tĕlah sampai umurnya ĕmpat-puloh ĕmpat hari, ia pun lalu-lah mĕndairah nĕgĕri nya dari-pada sa-buah kampong ka-pada sa-buah kampong dari-pada suatu dusun ka-pada suatu dusun dari-pada suatu tĕmpat ka-pada suatu tĕmpat; hari malam ia pun pulang ka-pada istana-nya hari siang ia bĕrjalan. Maka ayahanda-nya dudok di-bilek anjong istana tĕmpat pĕraduan dĕngan sa-orang diri-nya; sangat-lah bĕrchinta hati. Ada pun pikir dalam hati-nya sangat-lah ia malu karna ia sa-orang raja yang bĕsar mĕmĕgang pĕrentahan sa-buah nĕgĕri Tanjong Bunga chukup lĕngkap lashkar hulubalang rayat bala tantĕra chukup sakalian orang-orang Bĕsar Tĕmĕnggong Laksamana Orang Kaya Bĕsar Pĕrdana Mantĕri; maka ia bĕranakkan kĕra itu sangkat-lah malu dan aib di-dĕngar oleh sakalian raja-raja nĕgĕri yang lain.



Shahadan di-dalam hal yang dĕmikian itu, ada-lah ka-  
pada suatu malam jumaat jatoh pikir-nya,

Tĕngah malam sudah tĕrlampau  
Dini-hari bĕlum sampai  
Budak-budak dua kali bangun  
Orang tua bĕrkaleh tidur  
Bunyi kuang jauh ka-tĕngah  
Surong-lanting riang di-rimba  
Tĕrdĕngok lĕmbu di-padang  
Sambut mĕnguwak kĕrbau di-kandang  
Ēmbun jantan rintek-rintek  
Bĕrtĕpok mandong arak mĕngilai  
Kichak-kichau bunyi murai  
Fajar sidek mĕnyingsing naik  
Taptibau mĕlambong tinggi  
Mĕnguku balam di-hujong bĕndul  
'Tĕrdĕngut puyoh panjang bunyi  
Puntong sa-jĕngkal tinggal dua jari  
Itu-lah alamat hari 'nak siang.

Maka ia pun bangkit dari pĕraduan lalu-lah kĕluar dari bilek  
anjong dalam istana yang bĕsar lalu masok ka-dalam rong  
ka-luar

Balai bĕsar balai mĕlentang  
Tujoh ruang tujoh pĕmanah  
Sa-lĕlah burong tĕrbang  
Sa-ujana mata mĕmandang  
Sa-lĕjang kuda bĕrlari.

Maka pada waktu pagi itu-lah Raja Sĕri Rama itu mĕnuntong  
taboh larangan gong pĕlaung chanang pĕmanggil. Maka  
bĕrhimpun-lah hulubalang rayat bala tantĕra sakalian pĕnoh  
sĕsak balai kĕchil dan balai bĕsar. Maka bĕrdatang sĕmbah  
Orang Kaya Tĕmĕnggong, "Apa-lah kira-nya sukaran tuanku,  
maka mĕnuntong taboh larangan gong pĕlaung chanang  
pĕmanggil." Maka titah Raja Sĕri Rama, "Hai Datok  
'Tĕmĕnggong Laksamana Orang Kaya Bĕsar Pĕrdana Mantĕri,

ada pun sĕbab beta tuntong taboh larangan mĕnghimpunkan datang sakalian-nya bĕrapa-lah sudah lama-nya beta dudok bĕrpikir sa-orang diri di-bilek anjong istana sa-kira-kira tiga bulan sa-puloh hari sudah lama-nya; ada pun beta pikir karna beta suatu raja yang bĕsar mĕmĕgang pĕrentah nĕgĕri, maka bĕranakkan kĕra sangat-lah malu-nya di-dalam hati beta itu; baik-lah kita buangkan anak beta Kĕra Kĕchil Imam Tĕrgangga ka-tĕngah hutan yang lĕpas; tĕmpat tiada pĕrnah sampai manusia di-sana-lah baik kita hantarkan Kĕra Kĕchil itu.” Sa-tĕlah sudah Raja Sĕri Rama bĕrtitah dĕmikian itu, maka kata Tĕmĕnggong sĕrta orang bĕsar-bĕsar, “Baik-lah tuanku, boleh-lah patek sakalian mĕnghantarkan.” Sa-tĕlah sudah Tĕmĕnggong bĕrkata dĕmikian itu, maka di-sahut oleh tuan putĕri Sa-kuntum Bunga Sa-tangkai, “Ya Datok Tĕmĕnggong, apa-lah hal-nya hamba sifat anak pĕrĕmpuan hĕndak mĕnaroh-nya Kĕra Kĕchil Imam Tĕrgangga karna ayah-nya hĕndak mĕmbuangkan, tĕtapi sunggoh pun tĕrbuang di-dalam hati hamba tiada-lah tĕrbuang anak hamba juga dari dunia sampai ka-akhirat.” Antara ia bĕrkata dĕmikian itu, tuan putĕri sĕrta mĕngadah ka-langit sĕrta bĕrlenang-lenang ayĕr mata-nya tundok ka-bumi bĕrchuchuran,

Sĕpĕrti buah bĕmban masak luroh  
 Sĕpĕrti jagong jatoh ka-bidai  
 Bagai manek jatoh pĕngarang  
 Bagai hari rintek pagi,

ayĕr mata tuan putĕri tundok mĕnangis akan anak-nya Kĕra Kĕchil Imam Tĕrgangga, karna hĕndak di-buangkan ka-hutan yang lĕpas rimba yang bĕsar. Sa-tĕlah sudah dĕmikian itu, maka Tĕmĕnggong Laksamana pun mĕnampun pulang masing-masing ka-rumah-nya mĕngambil bĕlanja hĕndak bĕrjalan ka-dalam hutan. Sa-tĕlah sudah bĕrsiap itu, maka hari itu juga bĕrjalan ka-dalam hutan mĕnchari Kĕra Kĕchil Imam Tĕrgangga itu,

Dari-pada suatu kampung ka-pada suatu kampung  
 Dari-pada suatu dusun ka-pada suatu dusun  
 Dari-pada suatu tĕmpat ka-pada suatu tĕmpat :

maka tiada-lah bĕrtĕmu oleh Tĕmĕnggong dan Laksamana. Maka di-chari pula ka-pada suatu taman, di-sana-lah baharu bĕrtĕmu dĕngan Kĕra Kĕchil itu, ia di-atas sa-pohon kayu duku. Maka kata Tĕmĕnggong dan Laksamana, “ Hai, Kĕra Kĕchil sĕgĕra-lah ĕngkau turun ka-pada aku dan aku ini mĕnjunjong titah ayahanda sĕrta bonda ĕngkau hĕndak di-buangkan ka-dalam hutan.” Maka pikir di-dalam hati Kĕra Kĕchil, sangat-lah ia mĕsra di-dalam hati-nya karna ia kĕra, itu-lah yang patut tĕmpat kĕdudokkan diam-nya. Maka ia pun bĕrlari-lah datang ka-pada Tĕmĕnggong. Maka Tĕmĕnggong pun bĕrjalan-lah ka-dalam hutan,

Masok bĕlukar kĕluar padang  
 Masok padang kĕluar bĕlukar

lalu sampai ka-tĕngah rimba hutan yang lĕpas rimba yang banat. Bĕrapa lama-nya sa-kira-kira tujuh hari tujuh malam di-jalan, masok kĕdĕlapan-nya, maka sampai-lah Tĕmĕnggong ka-dalam hutan yang tiada pĕrnah sampai manusia pikat langau pun tiada sampai. Maka hari pun sudah-lah mĕ-rĕmbang pĕtang. Maka kata Datok Tĕmĕnggong, “ Hai sakalian rayat, di-sini-lah kita dudok bĕrbuat sapar pisang sasikat tĕmpat bĕrmalam.” Maka, “ Baik-lah ” kata sakalian orang. Maka masing-masing dĕngan pĕkĕrjaan-nya, ada yang mĕngambil rotan dan atap dan akar dan kayu bĕrbuat jambar itu lalu-lah sudah, ada yang mĕmasak nasi dan mĕnggulai. Sa-tĕlah sudah masak nasi dan gulai, jambar dan sapar itu pun sudah-lah siap sakalian, maka hari pun sampai malam. Tĕlah makan minum sakalian-nya, bĕrsama-sama lĕpas makan minum masing-masing tidur sampai-lah konon pagi. Sa-tĕlah sudah siang hari, maka bĕrsiap-lah pula makan minum itu, maka Tĕmĕnggong pun bĕrkata-lah ka-pada Kĕra Kĕchil Imam Tĕrgangga dĕmikian kata-nya, “ Hai Kĕra Kĕchil, tinggal-lah ĕngkau di-sini aku hĕndak balek pulang ka-nĕgĕri.”

Maka Kĕra Kĕchil itu pun waktu pagi hari itu-lah baharu ia bĕrkata-kata dĕngan Tĕmĕnggong kata-nya, “ Baik-lah karna hamba pikir itu-lah yang patut tĕmpat hamba karna hamba ini sa-ekur kĕra tiada patut dudok ka-pada tĕmpat yang medan majlis, sĕgala raja-raja itu-lah; yang patut tĕmpat hamba ini di-dalam rimba banat. Maka hamba bĕrkirim sĕmbah ka-pada ayahanda dan bonda, jangan-lah ayah dan bonda bĕrmashghul hati; dan sĕmbahkan hamba minta halal-kan nasi yang tĕrmakan garam yang di-kĕtip ayer yang di-minum dari dunia sampai akhirat dĕngan sa-puteh hati sĕpĕrti kapas di-busar dan salam hamba ka-hathĕrat bonda pinta halal-kan ayer susu yang hamba minum dari kĕchil sampai bĕsar halal-kan dunia akhirat.” Maka, “ Baik-lah,” kata Tĕmĕnggong.

Sa-tĕlah Kĕra Kĕchil bĕrkata-kata dĕngan Tĕmĕnggong itu, maka Tĕmĕnggong pun bĕrjalan-lah pulang ka-nĕgĕri Tanjong Bunga

Masok hutan kĕluar hutan

Masok padang kĕluar padang

sa-kira-kira tujuh hari tujuh malam di-jalan itu, masok kĕdĕlapan hari-nya sampai-lah ka-nĕgĕri Tanjong Bunga,

Dari jauh sĕsarkan dĕkat

Sudah dĕkat sampai tiba,

ka-balai bĕsar itu. Maka di-lihat oleh Tĕmĕnggong Raja Sĕri Rama pun ada hathir di-balai dudok di-atas singgasana kĕrajaan, maka Tĕmĕnggong

Dari jauh mĕnjunjong duli

Sudah dĕkat lalu mĕnyĕmbah

Tĕrangkat kadam jari sa-puloh

Kunchup sĕpĕrti sulur bakong

Jari sĕpĕrti susun sireh,

sĕmbah Tĕmĕnggong, “ Sĕpĕrti anakanda Kĕra Kĕchil Imam Tĕrgangga itu, sudah-lah patek hantarkan ka-tĕngah hutan yang lĕpas di-tinggalkan di-dalam jambar pisang sa-sikat. Ada-lah pada pagi hari patek hĕndak balek, maka kata patek,



‘Tinggal-lah engkau di-dalam jambar pisang sa-sikat ini, aku hendak balek pulang.’ Maka di-sahut oleh anakanda demikian kata-nya, ‘Baik-lah datok, ada pun hamba sangat suka dudok di-dalam hutan ini karna hamba sa-ekur kĕra: hamba bĕr kirim sĕmbah kapada ayah dan saalam ka-pada bonda, jangan-lah ayah dan bonda bĕrmashghul hati. Ada pun sĕmbah anakanda ka-pada ayah pinta halalkan nasi yang di-makan garam yang di-kĕtip ayer yang di-minum minta puteh hati sĕpĕrti kapas di-busar dari-pada dunia sampai akhirat dan salam ka-pada bonda pinta halalkan ayer susu yang di-minum dari-pada kĕchil sampai ka-bĕsar putehkan hati dari dunia sampai akhirat.” Sa-tĕlah sudah Raja Sĕri Rama mĕmbuangkan putĕra-nya ka-dalam hutan yang lĕpas, tĕrhĕnti-lah kesah-nya.

Maka tĕrsĕbut-lah pula al-kesah anak-nya Kĕra Kĕchil Imam Tĕrgangga yang tĕrbuang di-tĕngah hutan itu tinggal dĕngan sa-orang diri-nya di-dalam jambar pisang sa-sikat. Bĕbĕrapa lama-nya ia dudok di-situ sa-kira-kira tujuh hari tujuh malam, maka bĕrpikir-lah di-dalam hati-nya, “Apa-lah hal aku ini dudok sa-orang diri, baik-lah aku bĕrjalan.” Maka ia pun bĕrjalan-lah dari-pada sa-pohon kayu ka-pada sa-pohon kayu: maka bĕrjumpa dĕngan sĕgala buah-buahan kayu itu dan sĕgala bunga-bunga kayu dan putek dan puchok kayu mana-mana yang tiada pahit itu-lah di-makan-nya; mana-mana yang pahit di-buang-nya; apakala malam ia bĕrhĕnti tidur apakala siang ia bĕrjalan. Maka bĕrapa lama-nya sa-kira-kira tiga bulan sa-puloh hari bĕrjalan itu dĕngan sa-orang diri di-dalam hutan yang lĕpas rimba yang banat; maka ada-lah ka-pada suatu hari sampai-lah Kĕra Kĕchil Imam Tĕrgangga ka-tĕpi laut. Maka ia pun bĕrjalan pula mĕnyusur pantai tĕpi laut itu hingga sampai tujuh hari tujuh malam, hari yang kĕdĕlapan di-lihat-nya ada-lah sa-buah kampong yang ada di-tĕpi laut itu chukup pula dĕngan kota parit-nya. Maka di-tuju oleh Kĕra Kĕchil Imam Tĕrgangga,

Dari jauh sĕsarkan dĕkat  
Sudah dĕkat sampai tiba,

di-luar kota lalu ia naik ka-atas kota tinggi. Maka di-libat oleh kĕra ka-dalam kota itu tampak-lah

Sa-buah rumah sĕmbilan ruang  
Sa-puloh dĕngan anjong perak  
Sa-bĕlas dĕngan jĕmala ganti  
Bĕratap tila bĕrdinding kacha  
Bĕrkĕmonchak intan pualam.

Chukup dĕngan

Balai bĕsar balai mĕlentang  
Tujoh ruang tujoh pĕmanah  
Sa-lĕlah burong tĕrbang  
Sa-ujana mata mĕmandang  
Sa-lĕjang kuda bĕrlari.

Maka pikir di-dalam hati-nya, “Tĕmpat raja-raja jua gĕ-rangan ini.” Tĕtapi di-lihat-nya di-dalam kota itu sa-orang pun tiada. Maka ia pun pĕrgi-lah ka-balai itu,

Dari jauh sĕsarkan dĕkat  
Sudah dĕkat sampai tiba,

sa-tĕlah sampai ia ka-halaman balai, maka bĕrdiri-lah ia di-halaman balai iu. Maka di-lihat-nya balai itu sĕdia sakalian-nya dari-pada tikar pachar pĕrmaidani dan hamparan yang indah-indah di-situ tĕrbĕntang. Maka ia pun naik-lah ka-atas balai itu di-lihat-nya pĕtĕrana kĕrajaan di-atas singgasana di-kĕpala balai itu pun sĕdia tĕrlintang. Maka Kĕra Kĕchil Imam Tĕrgangga pun pĕrgi-lah ka-kĕpala balai itu. Maka ia naik ka-atas singgasana kĕrajaan dudok bĕrsila panggong bĕrjuntai kaki sa-bĕlah. Sa-tĕlah sudah itu dayang-dayang yang ĕmpat inang tujoh pĕngasoh tujoh dudok mĕngintai dari dalam rong mĕlihatkan kĕlakuan Kĕra Kĕchil pada balai itu; tĕlah di-kĕtahui juga oleh Kĕra Kĕchil akan orang mĕngintai-intai itu, maka ia pun mĕmbuat laku bĕrbagai-bagai ragam. Sa-tĕlah di-lihat oleh sĕgala dayang-dayang dari dalam itu kĕlakuan Kĕra Kĕchil mĕnggantikan bĕkas kĕrajaan itu, maka dayang-dayang pun masok ka-dalam istana sĕmua-nya itu bĕrkata, “Inang pĕngasoh apa-lah hal kita, ada

pun tĕmpat kĕrajaan sudah di-gantikan oleh kĕra. Baik-lah kita dapatkan ma' inang tua. Apa-lah pikiran kita?" Maka ma' inang tua pun pĕrgi masok ka-dalam anjong perak jĕmala ganti mĕmbangunkan Raja Shah Noman dari-pada pĕraduan. Maka di-sĕntakkan ibu kaki kiri sĕrta kaki kanan. Maka Raja Shah Noman pun bangun dari-pada bĕradu; lalu di-lihat ka-kiri ka-kanan ka-hadap ka-bĕlakang. Maka tĕr-pandang-lah ia ka-pada ma' inang tua di-hadapan. Maka titah Raja Shah Noman, "Apa-lah sĕsak kĕsukaran kita, maka ma' inang gĕrakkan beta tĕngah tidur ini." Maka sĕmbah inang tua, "Ampun tuanku, ada pun sĕbab patek gĕrakkan tuanku dari-pada pĕraduan ini, karna sĕbab Kĕra Kĕchil naik di-balai tĕmpat kĕrajaan tuanku, ia dudok bĕrsila panggong dan bĕrjantai kaki sa-bĕlah ada ia sampai sĕkarang ini." Tĕlah Raja Shah Noman mĕnĕngar pĕrkataan itu, maka ia pun bĕrtitah mĕnyuroh ambil batil ĕmas tĕmpat basoh muka. Sa-tĕlah sudah itu, maka ia pun bĕrsiap mĕngĕnakan sĕgala kain baju. Sa-tĕlah sudah siap sakalian, maka ia pun bĕrtitah ka-pada inang kakak pĕngasoh "Ambil chiur kita dan langkat tujuh yang ada bĕrsĕruja tĕlĕpok ĕmas dan bĕkas sireh kita tepak jorong buatan Mangkasar chĕrana Banjar." Maka ia pun bĕrangkat dari bilek anjong istana kĕluar ka-balai bĕsar; Raja Shah Noman pun kĕluar-lah dari-dalam ruang. Maka Kĕra Kĕchil Imam Tĕrgangga pun turun dari-atas singgasana kĕrajaan itu sĕrta dĕngan sopan tundok mĕngadap Raja Shah Noman. Sa-tĕlah dĕmikian itu, maka titah Raja Shah Noman, "Ya Kĕra Kĕchil Imam Tĕrgangga, apa-lah sĕbab jalan mula-nya ĕngkau sampai ka-nĕgĕri aku ini?" Maka sĕmbah Kĕra Kĕchil, "Ada pun patek sampai ka-mari ini datang dari dalam hutan yang lĕpas rimba yang banat tĕmpat yang tiada sampai manusia dari sana-lah patek datang ka-nĕgĕri tuanku ini." "Apa mula-nya, maka ĕngkau di-tĕngah hutan yang lĕpas karna ĕngkau anak raja yang bĕsar mĕmĕrentahkan nĕgĕri Tanjong Bunga ayah-mu bĕrnama Raja Sĕri Rama bonda-mu bĕrnama tuan putĕri Sa-kuntum Bunga Sa-tangkai, apa-lah mula-nya maka yang dĕmikian."

Maka sĕmbah Kĕra Kĕchil Imam Tĕrgangga, “Patek ini di-buangkan oleh ayah dan bonda,” “Apa-lah chĕlaka dĕrhaka ĕngkau ka-pada ayah dan bonda-mu.” Maka kata Kĕra Kĕchil Imam Tĕrgangga, “Tiada-lah patek kĕtahui kĕsalahan patek itu, pada pikiran patek sĕbab di-buangkan itu, karna patek ini sa-ekur kĕra tiada patut patek dudok pada tĕmpat medan sĕgala raja-raja itu-lah sĕbab-nya yang patek kĕtahui tuanku.” Maka Raja pun diam mĕnĕngarkan kata-kata itu, “Jika ayahanda dan bonda ĕngkau tiada bĕrguna aku-lah yang bĕrguna, dudok kita di-sini bĕrsama-sama karna bonda-mu itu anak saudara aku bĕratur datok; ayah ĕngkau itu anak saudara aku sa-panchar.” Maka “Baik” kata Kĕra Kĕchil Imam Tĕrgangga. Maka kata Raja Sang Hanuman, “Hai Kĕra Kĕchil, apa-lah barang yang ĕngkau makan dari kĕchil sampai ka-bĕsar.” Maka sĕmbah-nya “Ada pun yang patek ayap pada tiap hari yang tĕlah sudah daun kayu-kayu yang muda-muda itu ayapan patek mana-mana yang tiada pahit.” Maka Raja Shah Noman pun bĕrtitah ka-pada sĕgala dayang-dayang-nya yang ĕmpat-puluh ĕmpat, “Ambilkan aku puchok kayu yang muda-muda hĕndak hĕmbĕri chuchu-ku.” Maka dayang-dayang pun pĕrgi-lah mĕmbawa bakul rotan sa-orang sa-biji ĕmpat-puluh ĕmpat orang pĕrgi mĕmungut daun kayu. Sa-tĕlah dapat daun kayu itu, pada sa-orang sa-bakul di-bawa sĕmbahkan pada Shah Noman lalu di-pĕrjamukan ka-pada chuchu-nya. Maka di-makan oleh Kĕra Kĕchil Imam Tĕrgangga tarok kayu itu kira-kira kĕtika itu di-makan Kĕra Kĕchil habis ĕmpat bakul. Maka sampai malam mĕmbawa pagi-pagi esok hari-nya habis sakalian-nya ĕmpat-puluh ĕmpat bakul itu di-makan oleh Kĕra Kĕchil Imam Tĕrgangga. Sa-tĕlah kĕsokkan hari-nya itu di-lihat oleh Raja Shah Noman yang dĕmikian itu lalu ia bĕrtitah, “Hai Kĕra Kĕchil patut-lah ĕngkau di-buangkan oleh ayah bonda-mu ka-dalam hutan yang lĕpas rimba yang banat karna tiada patut tuboh ĕngkau dĕngan makan sĕpĕrti gajah; tuboh ĕngkau sa-bĕsar lĕngan patut-kah tarok kayu ĕmpat-puluh ĕmpat bakul habis dĕngan satu malam ĕngkau makan? Jika



démikian itu aku pun tiada lalu mēnaroh engkau di-dalam nēgēri ini; besok hari pērgi-lah engkau naik ka-atas gunung Enggil Bērēnggil itu karna chērita orang konon banyak pēlbagai buah kayu makan-makanan di-situ. Kēmudian ada-lah sēpērti buah kayu rupa-nya sa-biji buntar sēpērti kēpayang bēsar-nya sēpērti rēdap merah sēpērti pēdēndang masak sēpērti kēsumba murup datang naik dari kaki gunung Enggil Bērēnggil itu jangan engkau makan.” Maka sahut Kēra Kēchil, “Baik-lah tianku.”

Sa-tēlah kēsokkan hari-nya, Kēra Kēchil Imam Tērgangga pun pērgi-lah naik ka-atas gunung Enggil Bērēnggil. Sa-tēlah sampai ia ka-atas gunung itu, maka di-pandang-nya kiri dan kanan jalan di-atas gunung itu tērlalu banyak-nya buah kayu pēlbagai makanan. Maka tiada-lah di-lihat-nya buah kayu itu oleh Kēra Kēchil Imam Tērgangga ia bērjalan juga. Sa-tēlah sampai ka-pada kēmunchak gunung, maka di-pandang-nya ka-bawah kaki gunung. Maka tampak-lah buah kayu sēpērti yang di-pēsān oleh Raja Shah Noman. Maka ia pun sēgēra-lah bērlari-lari mēndapatkan buah kayu itu sērta sampai di-hadapan-nya buah kayu itu, maka hēndak di-tērkam-nya. Maka kata buah itu, “Hai Kēra Kēchil, jangan engkau tērkam aku.” Maka jawab Kēra Kēchil, “Mēngapa pula tiada boleh aku tērkam, karna engkau makan-an aku di-titahkan datok aku Raja Shah Noman engkau-lah radzki aku.” Maka kata buah itu, “Hai Kēra Kēchil, jangan engkau makan karna aku ini bukan-nya buah kayu aku yang bērna mata-hari yang di-titahkan Allah subhanahu wataala mēnērangi sakalian alam dunia ini. Jika engkau makan nēscha engkau mati oleh karna waba aku tērlalu panas; yang bēbērapa jauh lagi sakalian hangat-nya, yang dēkat dēngan aku bētapa-kah gērangan hangat-nya.” Dēmikian itu kata mata-hari tiada juga di-dēngar oleh Kēra Kēchil lalu di-tērkam-nya lalu pēngsan tiada sēdarkan diri-nya oleh kēpanasan mata-hari itu. Tērhēnti-lah kesah-nya.

Al-kesah, maka tērsēbut-lah pula sa-orang Raja Shah Kobad di-sa-buah nēgēri Bandar Tahwil bērputēra sa-orang

përempuan bĕrnama tuan putĕri Rĕnek Jantan. Maka tuan putĕri pun pada pagi-pagi itu juga hĕndak bĕrmain ka-padang di-dalam kota lalu bĕrkata ka-pada ma' inang-nya, "Kakak pĕngasoh pĕrgi-lah sĕmbahkan ka-pada ayah dan bonda katakan beta hĕndak bĕrmain-main : ada-kah di-bĕnarkan ayahanda ? Dan beta mĕmbawa sĕgala ma' inang pĕngasoh dan dayang-dayang ĕmpat-puluh ĕmpat dan kanda manda-nya hĕndak mĕmbawa gĕndang sĕrunai dan hĕrbab rĕbana kĕchapi muri dandi bĕrtĕpok tari gurau jĕnaka bĕrpantun sĕluka dĕngan bĕrsukaan". Maka inang tua pun pĕrgi-lah mĕngadap Shah Kobad, "Ampun tuanku, ada-lah patek ini di-titahkan oleh anakanda mĕngadap tuanku maalumkan sĕmbah ka-bawah duli yang maha mulia, ada-lah anakanda tuan putĕri Rĕnek Jintan hĕndak mohon bĕrmain ka-padang di-dalam kota." Maka titah Raja Shah Kobad, " Bĕnar-lah ka-pada beta, silakan oleh anakanda pĕrgi bĕrmain itu." Maka inang itu pun mĕnampun balek mĕngadap tuan putĕri mĕnyampaikan titah Raja Shah Kobad itu bĕnar-lah oleh kĕdua laki istĕri-nya. Maka tuan putĕri pun bĕrsiap-lah pĕrgi bĕrangkat ka-padang itu dĕngan sĕgala pĕlbagai pĕrmainan sĕrta dĕngan sakalian dayang-nya. Tĕlah sampai di-padang, maka tĕrdiri-lah di-tĕmpat pĕrmainan itu. Sa-tĕlah sudah khimah itu, tĕrlalu-lah athmat sĕgala bunyi-bunyian, sa-kira-kira sa-jurus bĕrmain itu, Kĕra Kĕchil pun jatoh di-hadapan khalayak yang banyak-banyak itu. Dĕmi tĕrpandang tuan putĕri Kĕra itu tiada bĕrnyawa; tĕtapi kĕlakuan-nya sĕpĕrti hidup, lalu di-ambil oleh tuan putĕri di-pĕrbuatkan pĕrmainan sĕpĕrti gambar di-lakukan oleh tuan putĕri. Maka tuan putĕri pun bĕrtitah ka-pada ma' inang pĕngasoh mĕnyuruh ambil kain sakhalat merah dan sakhalat hijau dan sakhalat kuning hĕndak di-buatkan pakaian kĕra ini. Maka inang tua pun sĕgĕra-lah mĕngambil yang di-titahkan tuan putĕri. Tĕlah di-bawa di-hadapan putĕri sakhalat itu, maka di-gunting sakhalat itu di-buatkan baju dan sĕluar kain-nya itu. Maka di-pakaikan ka-pada Kĕra Kĕchil itu. Tĕlah tĕrpakai itu dilihat oleh tuan putĕri Rĕnek Jintan di-jari kĕlingking kanan

Kĕra Kĕchil itu ada-lah sa-bĕntok chinchin, lalu di-pakai-nya di-kĕlingking kanan-nya pula, maka

Bagai di-ukur

Bagai di-jangka

Bagai orang biasa sa-lama.

Maka tĕrlalu suka ria tuan putĕri mĕndapat kĕra pĕrmainan itu; bĕrhimpun-lah sĕgala bala tantĕra dari-pada hujong nĕgĕri sampai ka-pangkal nĕgĕri

Yang chapek datang bĕrtongkat

Yang buta datang bĕrpimpin

Yang bĕranak mĕndukong anak

Yang tuli bĕrtanya-tanya

Yang kurap datang mĕngebar.

Maka sĕgala orang bĕsar pun bĕrhimpun datang Laksa-mana Orang Kaya Bĕsar Tĕmĕnggong mĕlihat; pĕnoh tĕmpat-lah padang tĕmpat pĕrmain itu dari-pada pagi-pagi hari sampai malam; pada malam itu pun tiada pulang tuan putĕri ka-rumah-nya. Maka Raja Shah Kobad pun mĕmanggil budak kundang mĕnyuroh pĕrgi mĕmanggil Orang Kaya Tĕmĕnggong hĕndak bĕrtanya pĕrmainan tuan putĕri. Maka malam-lah sudah hari tiada jua pulang ka-rumah. Maka Tĕmĕnggong datang mĕngadap pĕrsĕmbahkan sĕgala pĕrmainan itu kĕra tiada bĕrnyawa tĕtapi sa-laku hidup. Maka raja pun turun bĕrangkat kĕdua laki istĕri sĕrta orang bĕsar-bĕsar pĕrgi mĕlihat pĕrmainan tuan putĕri Rĕnek Jintan itu. Sa-kĕtika raja mĕlihat pĕrmainan itu, maka ia pun bĕrangkat pulang ka-dalam istana sakalian orang bĕsar-bĕsar tinggal-lah di-situ; tiga hari tiga malam bĕrmain itu siang sama malam pun sama. Maka tĕrhĕnti-lah chĕrita-nya.

Maka di-kĕmbalikan pula chĕrita-nya ka-pada Raja Shah Noman. Tĕtkala Kĕra Kĕchil itu naik bukit ĕnggil Bĕrĕnggil tiga hari tiga malam, maka Raja Shah Noman pun mĕmanggil hamba sahaya-nya bĕrtanya hal Kĕra Kĕchil itu sudah bĕrapa lama ia bĕrjalan. Maka sahut sĕgala hamba sahaya, "Sudah tiga hari tiga malam tuanku." Maka titah Raja Shah Noman, "Jikalau ia tiada pulang ka-rumah kita pada malam

ini, pagi-pagi esok beta hëndak pĕrgi mĕnurut-nya : siapa tahu kalau-kalau ia mati makan buah putek kayu orang ; hëndak di-pĕreksa ka-pada mata-hari di-mana ada Kĕra Kĕchil Imam Tĕrgangga itu pada masa ini.” Maka hari pun siang ; pagi-pagi Raja Shah Noman pun pĕrgi-lah naik gunung Ēnggil Bĕrĕnggil itu. Sa-tĕlah sampai ka-pada kĕmonchak-nya di-pandang kiri kanan ka-hadapan ka-bĕlakang tiada-lah tampak Kĕra Kĕchil Imam Tĕrgangga itu. Maka Raja Shah Noman pun naik di-kĕmonchak gunung itu mĕnanti mata-hari. Sa-kĕtika mata-hari pun kĕluar lalu naik bĕrhadapan dĕngan Raja Shah Noman. Maka sĕgĕra Raja Shah Noman mĕmbĕri salam kapada mata-hari, “As-salam alaikum.” Maka di-sahut oleh mata-hari, “Wa-alaikum salam.” Maka kata Raja Shah Noman, “Hamba hëndak bĕrtanyakan chuchu hamba Kĕra Kĕchil Imam Tĕrgangga di-mana-lah ia pada masa ini.” Maka mata-hari pun bĕrdaleh mĕngatakan tiada tahu. Maka kata Raja Shah Noman, “Hai mata-hari tiada patut sa-kali-kali tuan hamba bĕrkata dĕmikian karna tuan hamba di-titahkan Allah subhanahu wataala mĕnĕrangi sakalian alam dunia ; jika jarum patah pun tuan hamba kĕtahui apa-kah hal chuchu hamba sa-orang tiada dapat tahu.” Maka kata mata-hari, “Ampun tuanku, ada pun chuchu tuanku itu ada tiga hari yang sudah lĕpas di-bĕlakang ini ia datang hëndak mĕmakan hamba. Maka kata hamba, ‘Hai Kĕra Kĕchil, jangan di-makan hamba ini bukan-nya buah kayu hamba ini mata-hari yang di-titahkan Allah subhanahu wataala mĕnĕrangi sĕgala alam dunia ini mĕnghidupkan sakalian hamba Allah.’ Maka tiada di-pakai-nya hëndak di-makan-nya juga hamba-lah radzki-nya konon dĕngan titah tuanku di-suroh makan hamba. Maka apa-apa hamba katakan ka-pada Kĕra Kĕchil itu tiada di-pakai-nya lalu-lah di-tĕrkam-nya hamba. Maka pĕngsan-lah ia jatoh ka-nĕgĕri Bandar Tahwil ya-itu raja-nya bĕrnama Shah Kobad pada kĕtika ini ada-lah ia tĕngah di-pĕrmain oleh tuan putĕri Rĕnek Jintan.” Maka kata Raja Shah Noman kapada mata-hari, “Hamba minta ambilkan chuchu hamba itu ka-pada tuan hamba.” Maka dĕngan sa-kĕtika itu juga mata-



hari mēmanjangkan tangan-nya mēngambil Kĕra Kĕchil Imam Tĕrgangga di-atas pangkuan tuan putĕri tĕngah bĕr-main-main. Maka hari pun panas tiada dapat di-hinggakan. Sa-kĕtika rĕdup, maka Kĕra Kĕchil pun sudah lĕnyap di-ambil mata-hari di-pĕrsĕmbahkan ka-pada Raja Shah Noman. Maka tuan putĕri pun tĕngadah ka-langit bĕrlenang-lenang ayĕr mata-nya tundok ka-bumi bĕrchuchuran ayĕr mata-nya

Sĕpĕrti jagong jatoh ka-bidai  
Laksana manek putus pĕngarang  
Sĕpĕrti hari rintek pagi  
Sĕpĕrti buah bĕmban masak luroh.

Maka ia pun dĕngan pĕrchintaan pulang ka-rumah-nya

Maka di-kĕmbalikan pula, al-kesah Raja Shah Noman di-atas bukit Ēnggil Bĕrĕnggil. Tĕlah di-sĕrahkan oleh mata-hari Kĕra Kĕchil Imam Tĕrgangga itu, maka ia pun pulang mĕmbawa chuchu-nya itu ka-dalam rong istana-nya. Sa-tĕlah sampai, maka di-bĕntangkan sĕgala hamparan yang indah-indah tikar pachar pĕrmaidani di-istana yang bĕsar, lalu di-lĕtakkan Kĕra Kĕchil di-atas hamparan itu. Maka di-ambil anak kunchi dua biji mĕmbuka pĕti kĕchil banian sakti bĕrtatah gewang di-tĕmpat pĕraduan bĕrkĕrĕtap bunyi kunchi bĕrkĕriut bunyi tudong-nya. Tĕlah tĕrbuka pĕti itu, maka di-ambil puntong chĕndana gaharu di-ambil kĕmĕnyan barus dan ayĕr mawar satu bĕkas; maka di-bakar-lah puntong chĕndana dan kĕmĕnyan dan gaharu lalu di-ukup ayĕr mawar itu; tĕlah tĕrakup, maka di-pĕrchekkan ka-pada Kĕra Kĕchil Imam Tĕrgangga sa-kali rĕnjis. Maka mĕnguit ibu kaki, dua kali pĕrchek mĕnarek tangan-nya tiga kali pĕrchek maka ia pun bĕrsin lalu bangkit mĕmandang kanan dan kiri ka-hadapan dan ka-bĕlakang, di-lihat ada-lah Raja Shah Noman; maka kata Kĕra Kĕchil, “Ya datok hamba sangat-lah lama-nya hamba tidur.” Maka kata Raja Shah Noman, “Tidur apa bukan-kah ĕngkau sudah mati, aku pun tiada suka lagi akar, ĕngkau dudok di-sini, inchit nyah ĕngkau pĕrgi ka-dalan hutan karna ĕngkau tiada mĕnurut pĕngajaran aku.” Maka kata Kĕra Kĕchil, “Tuanku ka-bawah duli yang maha mulia

di-bunoh mati di-gantong tinggi di-rëndam basah di-bakar hangus di-kĕrat putus di-chinchang lumat nama patek bĕr-balek ka-hutan harap di-ampun tuanku, sĕbab patek takut dudok sa-orang diri di-dalam hutan itu.” Tiga kali Raja Shah Noman bĕrtitali mĕnyurohkan Kĕra Kĕchil kĕluar dari-pada nĕgĕri itu, tiada jua ia mau pĕrgi. Maka titah Raja Shah Noman, “Mĕngapa, maka ĕngkau takut balek ka-dalam hutan itu bukan-kah ĕngkau anak raja yang bĕsar pada kira hati-ku ĕngkau-lah raja bĕsar di-dalam alam ini, mĕngapa-lah ĕngkau bodoh, tiada-lah ĕngkau kĕtahui sakalian lashkar hulubalang rayat tantĕra ĕngkau yang ada hathir di-hutan itu ada ĕmpat pehak ĕmpat-ĕmpat orang ka-pada satu-satu pehak rayat bĕrkĕti-kĕti laksa mĕlion banyak-nya.” Maka sĕmbah Kĕra Kĕchil, “Siapa-lah tuanku, rayat patek yang ĕmpat pehak itu dan di-mana-lah kĕdudokkan rayat patek yang ada sa-banyak itu.” Ada pun titah Raja Shah Noman, “Pĕrgi-lah ĕngkau ka-padang Anta-Bĕranta sa-bĕlah utara gunung ĕnggil Bĕrĕnggil di-tĕngah-tĕngah hutan itu. Maka bawa-lah puntong enĕndana gaharu kĕmĕnyan barus aku ini; apa-kala sampai ĕngkau di-padang itu hĕndak-lah di-bakar: tĕlah sudah di-bakar, maka bĕrchĕkak pinggang-lah ĕngkau mĕngadap ĕmpat pĕnjuru alam dunia ini; panggii lashkar hulubalang itu yang pĕrtama Janggat, kĕdua Mabit, kĕtiga Baya Pĕnglima Baya, kĕĕmpat Bikar; hulubalang pehak yang kĕdua pĕrtama Nila Kĕmala dan Dardi Malah; pehak kĕĕmpat Jambuna Sang Kĕmala Sina raja Singa Mĕrjan dan Mĕrjar Bĕrantalawi.” Maka tĕlah sudah Raja Shah Noman bĕrtitali dĕmikian itu, maka pagi besok-nya itu Kĕra Kĕchil pun bĕrjalan-lah pĕrgi masok hutan mĕnuju jalan pĕrgi ka-padang Anta-Bĕranta. Antara bĕbĕrapa hari di-jalan itu,

Dari jauh sĕsarkan dĕkat,  
Sudah dĕkat sampai-lah tiba

di-tĕpi padang. Maka di-lihat pada tĕngah-tĕngah padang itu ada sa-pohon kayu bĕrnama bĕringin tĕrlalu bĕsar dĕngan rimbun rampak-nya. Maka ia pun pĕrgi-lah bĕrhĕnti di-bawah pohon kayu itu, lalu di-pĕrbuat-lah sa-bagaimana yang di-

pesan oleh datok-nya Raja Shah Noman mēngadap ia kapada empat pēnjuru alam dēngan bērchēkak pinggang bērsēru sakalian lashkar hulubalang-nya dēmikian bunyi-nya, “Hai Janggat Mabit Baya Pēnglima Baya Bikar hulubalang Narun Tēgangga Napurun Tēgangga Salimun Tēgangga Sang Sakērūn Tēgangga Nila Kēmala Dardi Mala Jēmbuna raja Singa Mērjan Singa, Sang Kēmala Singa dan Bērantalawi mari-lah ēngkau bērhimpun sakalian pada padang Anta-Bēranta ini dēngan titah Kēra Kēchil Imam Tēgangga. Maka aku-lah yang bērnāma Kēra Kēchil Imam Tēgangga.” Maka lēpas ia bērkata-kata dēmikian itu, maka sakalian lashkar hulubalang sakalian pun datang-lah dēngan mēndēru bunyi-nya sēpērti topan bērchampur ribut bagai halilintar mēmbēlah bumi. Maka raja Singa Mērjan Singa pun tēlah sampai-lah ka-padang bērhadapan dēngan Kēra Kēchil Imam Tēgangga. Maka ia pun tērlalu sakit-nya lalu ia mēmbēsarkan diri-nya mulut-nya tērnganga-nganga merahbērnyala-nyala sēpērti api nuraka jahanam; laku-nya bēngis sēpērti harimau lēpas tangkapan; sērta datang lalu tundok mēnyēmbah, “Ampun tuanku, bēribu-ribu ampun sēmbah patek apa-lah sēsak kēsukaran tuanku, maka tuanku mēmanggil patek sakalian lashkar hulubalang rayat bala tantēra yang tiada tēpērmēnāi banyak-nya di-suroh bērhimpun.” Sa-tēlah di-dēngar oleh Kēra Kēchil sēmbah yang dēmikian itu, maka ia pun tērsēnyum sambil bērtitah, “Tiada-lah apa sēsak kēsukaran beta. Ada pun sēbah maka beta panggil sakalian lashkar hulubalang ini, beta hēndak bērkēnalan sērta hēndak bērsuka-sukaan bērmāin-main pada padang ini.” Sa-tēlah sudah bērtitah dēmikian itu, maka sakalian lashkar yang di-sēru oleh Kēra Kēchil Janggat Mabit Baya Pēnglima Baya Bikar hulubalang Narun Tēgangga Napurun Tēgangga Salimun Tēgangga Sakērūn Tēgangga Nila Kēmala Dardi Mala Jēmbuna raja Singa Mērjan Singa Sang Kēmala Singa dan Bērantalawi pēnoh sēsak tumpat di-dalam padang itu lompat kējar-nya datang mēngadap Kēra Kēchil Imam Tēgangga dēngan mēmbawa pēlbagai pērsēmbahan sēpērti bukit bērtim-

bun-timbun. Maka Kĕra Kĕchil pun tĕrlalu suka hati-nya bĕroleh sĕpĕrti yang di-chita-nya baharu-lah di-kĕtahuĭ akan diri-nya itu raja bĕsar di-dalam alam dunia ini. Maka ia pun tĕtap mĕnjadi khalifah di-dalam padang Anta-Bĕranta itu chukup dĕngan sĕgala orang bĕsar hulubalang lashkar rayat bala tantĕra-nya yang tiada tĕpĕrmĕnai banyak-nya.

Al-kĕsah, maka tĕrsĕbut-lah pula lhal ayah bonda-nya Raja Sĕri Rama di-dalam nĕgĕri Tanjong Bunga. Sa-tĕlah sudah mĕmbuangkan putĕra-nya ka-dalam hutan yang lĕpas rimba yang banat sampai tiga bulan lama-nya, maka datang-lah sa-orang raja bĕrnama Maharaja Dewana dari-pada nĕgĕri Pulau Kacha Puri nama-nya di-tĕngah laut yang bĕsar. Ada pun Maharaja Dewana ini, tĕlah mĕnĕngar warta khabaran orang akan istĕri Raja Sĕri Rama tuan putĕri Sa-kuntum Bunga Sa-tangkai nama-nya, pada nĕgĕri Tanjong Bunga tĕrlalu baik paras-nya dan manis sa-barang laku-nya tiada-lah tolok banding-nya sa-luroh nĕgĕri Tanjong Bunga itu

Pinggang sa-chĕkak jari manis  
 Tuboh-nya langsar batang mĕnjĕlai  
 Jari halus tombak sĕrai  
 Tumit sĕpĕrti tĕlur burong  
 Santap sireh bĕrkacha-kacha  
 Ayer di-minum bĕrbayang-bayang

khabar-nya konon warta orang itu. Maka tĕrlalu-lah bĕrahi di-dalam hati Maharaja Dewana tiada lupa siang dan malam igau-igauan. Maka ia pun sudah bĕrniat hĕndak di-pĕristĕri juga tuan putĕri itu. Maka ia pun bĕrsiap-lah sa-orang diri-nya. Ada ka-pada suatu hari waktu tĕngah hari buntar bayang-bayang Maharaja Duwana pun mĕngĕnakan

Langkah sidang budiman;  
 Anak ular bĕrbĕlit di-kaki  
 Anak lang tĕrbang mĕnyongsong angin:  
 Sa-langkah ka-hadapan  
 Tanda mĕninggalkan nĕgĕri  
 Dua langkah balek ka-bĕlakang  
 Tanda bĕrbalek ka-Pulau Kacha Puri.

Maka ia pun berjalan-lah dengan kēsaktian terbang menuju nĕgĕri Tanjong Bunga hari sudah mĕrĕmbang pĕtang. Maka ia pun sampai di-luar kota Raja Sĕri Rama. Maka ia pun dudok-lah di-situ sa-orang diri-nya. Maka sampai-lah konon malam, ia pun mĕngĕnakan

Hikmat “sa-mula jadi”  
 “Ashik sa-kampong” “si-putar ‘Leman”  
 “Asam garam” “sĕri gagak”  
 “Sa-palit gila” “ahadan mabok.”

Maka tuan putĕri Sa-kuntum Bunga istĕri Raja Sĕri Rama di-dalam bilek anjong istana tĕmpat pĕraduan. Maka pada malam itu kĕloh kĕsah tiada bĕrkĕtahuan pikir-nya dan sa-barang laku-nya hingga bĕrchuchuran pĕloh dari-pada tuboh badan dan muka-nya sĕrta di-sapu dengan kain sĕlendang-nya dari-pada sangat panas miang-nya. Maka hati-nya pun naik libang-libu habis sa-hĕlai bĕrganti sa-hĕlai kain sĕlendang mĕnyapu pĕloh sangat banyak pĕloh-nya bĕrtitek dari-pada ujung rambut-nya. Tĕlah di-lihat oleh inang tua lalu ia bĕrkata, “Ya tuanku, apa-lah hal kĕlakuan tuanku dĕmikian ini.” Maka titah tuan putĕri Sa-kuntum Bunga, “Ya ma’ inang sa-mĕnjak dari kĕchil sampai ka-bĕsar dari-pada di-muda sampai agong dari-pada muda sampai tua ini umur beta, tiada-lah pĕrnah mĕnanggong hati gondah gulana yang dĕmikian ini, ĕntah apa-lah bala-nya ka-pada beta ya ma’ inang.” Maka kata ma’ inang, “Sa-bĕnar-nya tuanku, bĕrapa lama-nya sudah kita bĕrsama-sama bĕlum pĕrnah patek mĕlihat tuan putĕri dĕmikian ini.” Sa-kira-kira inang tua bĕrkata-kata dengan tuan putĕri,

Tĕngah malam sudah tĕrlampau  
 Dini-hari bĕlum sampai  
 Budak-budak dua kali bangun jaga  
 Orang tua bĕrkaleh tidur  
 Bunyi kuang jauh ka-tĕngah  
 Sorong-lanting riang di-rimba



Tĕrdĕngok lĕmbu di-padang  
 Mĕnguwak kĕrbau di-kandang  
 Ēmbun jantan rintek-rintek,  
 Bĕrtĕpok mandong mĕrak mĕngilai,  
 Kichak kichau bunyi murai,  
 Fajar sĕdang mĕnyinsing naik,  
 Taptibau mĕlambong tinggi,  
 Mĕnguku balam di-hujung bĕndul,  
 Tĕrdĕngut puyoh panjang bunyi,  
 Puntong sa-jĕngkal tinggal dua jari,  
 Itu-lah alamat hari 'nak siang.

Maka Raja Sĕri Rama pun bangun dari-pada bĕradu di-dalam bilek anjong istana. Maka tuan putĕri Sa-kuntum Bunga Sa-tangkai pĕrgi-lah ka-pada suami-nya mĕnyĕmbahkan hal ia ingin hĕndak pĕrgi bĕrmain ka-balai bĕsar dĕngan sakalian inang pĕngasoh dan kanda manda dayang-dayang ĕmpat-puluh ĕmpat orang patek hĕndak bĕrgĕndang sĕrunai hĕrbab rĕbana biola kĕchapi muridandi tĕpok tari pantun sĕluka gurau jĕnaka. Maka titah suami-nya, "Bĕnar-lah ka-pada beta, silakan-lah tuan putĕri bĕrmain-main itu." Maka tuan putĕri pun bĕrangkat ka-balai dĕngan sĕgala dayang-dayang sakalian. Maka bĕrmain-lah tuan putĕri bĕrsuka ria rioh gĕgak gĕmpita tĕrlalu athmat. Maka tĕrhĕnti-lah al-kesah tuan putĕri bĕrmain ini.

Al-kĕsah, maka tĕrsĕbut-lah pula chĕrita Maharaja Dewana yang dudok di-luar kota sangat-lah ingin hati-nya mĕnĕngar pĕlbagai pĕrmainan tuan putĕri Sa-kuntum Bunga Sa-tangkai. Maka Maharaja Dewana pun bĕryang-yang-lah ka-pada sĕgala dewata "Ku paksa pĕroleh chita mĕnjadi, jika sah lagi aku kĕsaktian turun dari nĕgĕri Pulau Kacha Puri, barang mĕnjadi-lah aku kambing ĕmas bĕrkĕpala ĕmas bĕrmatakan intan bĕrkakikan perak bĕrkukukan suasa bĕrtabur-tabur perak mĕrata-rata badan bĕrsĕlang dĕngan suasa bĕrtatahkan pĕrmata intan bĕrtabur mĕrata badan rakna mutu maanikam bĕrumbai-rumbaikan mutiara." Tĕlah sudah kambing ĕmas, maka ia pun masok ka-dalam kota Raja Sĕri

Rama lalu mēnuju ka-balai bēsar balai mēlentang, dari jauh sēsarkan dēkat, tēlah sampai ka-halaman balai ia pun bērlaku dēngan hormat dan chērmat dan mēmbēri taadzim. Maka tuan putēri pun tēngah sangat-sangat suka bērmāin. Maka tērlihat-lah ia akan sa-ekur kambing bērjalan lalu dari halaman balai tērlalu amat chantek rupa-nya, maka tuan putēri pun bērlari-lari masok ka-dalam rong istana mēngadap suaminyā Raja Sēri Rama di-tēmpat pēraduan bērdatang sēmbah dēmikian bunyi-nya, “ Ampun tuanku bēribu-ribu ampun, ada pun patek tēngah bērmāin di-balai bēsar, maka sa-kētika itu datang-lah sa-ekur kambing ēmas lalu dari-pada halaman balai. Maka patek lihat dēngan sakalian dayang-dayang inang kakak pēngasoh kanda manda kambing itu ēmas tērlalu hebat rupa-nya bērkēpala ēmas bērmatakan intan kaki-nya perak kuku suasa bērtatahkan rakna mutu maanikan bērumbai-rumbaikan mutiara; sangat-lah bēralih patek hēndak buat pērmāin kadar sa-hari sa-kērat hari.” Maka titah Raja Sēri Rama, “ Beta pun tiada pērnah mēndēngar kambing ēmas warta orang pun tiada mēndapat. Maka kakanda pun sangat-lah hēndak mēmandang kambing itu.” Maka lalu bērangkat kēdua laki istēri-nya ka-balai bēsar bērdiri sa-kētika, maka tampak-lah kambing itu lalu dēngan bēlērapa hormat sērtā sopan dan malu-nya sērtā dēngan ingat jhāt-nya. Maka Raja Sēri Rama pun tērsidek di-dalam hati-nya hēndak mēmbuat pērmāinan barang sa-hari. Maka di-tuntong-lah taboh larangan gong pēlaung chanang pēmanggil. Sa-kētika, maka bērhimpun-lah rayat dari-pada hujung nēgēri sampai ka-pangkal nēgēri,

Yang chapek datang bērtongkat,  
 Yang buta datang bērpimpin,  
 Yang tuli bērtanya-tanya  
 Yang kurap datang mēngebar,  
 Yang bēranak mēndukong anak,

sakalian rayat bala tantēra pēnoli tumpat datang mēngadap,

“Kota mana yang runtoḥ?”

Parit mana yang rĕbah?”

Musoh mana datang mĕlanggar?”

dan tĕran sĕtĕru lawan tuan patek.” Maka titah Sĕri Rama, “Tiada-lah apa sĕsak kĕsukaran kita mĕlainkan ada-lah sa-ekur kambing masok ka-dalam kita itu hĕndak di-tangkap.” Maka, “Baik-lah,” kata sakalian hulubalang. Sa-kĕtika lagi maka kambing itu pun lalu dari halaman. Maka di-pandang sunggoh-lah sĕpĕrti titah Raja Sĕri Rama. Maka sakalian rayat bala tantĕra pun turun-lah laki-laki pĕrĕmpuan mĕngĕ-pong kambing itu hĕndak mĕnangkap. Maka sa-kira-kira tiga jĕngkal lagi jauh-nya tangan manusia hĕndak sampai sĕpĕrti kaki tanglong banyak-nya. maka ia pun hilang di-mata. Maka di-lihat ka-bĕlakang ada-lah ia mĕnungut daun nangka masak luroh. Maka di-kĕpong orang pula dĕmikian itu juga tiada dapat: sampai tiga kali di-kĕpong orang bĕsar-bĕsar tiada juga dapat di-tangkap. Maka titah Raja Sĕri Rama di-suroh kĕjar bĕramai-ramai. Maka di-tutup pintu kota tinggi yang mĕrĕntang. Maka di-hambat orang-lah kambing itu dari-pada satu kota ka-pada satu kota dari-pada pagar dawai ka-pada pagar dawai ia pun bĕrkalek, maka tiada juga dapat di-tangkap. Maka titah Raja Sĕri Rama di-suroh rĕbah kota dan pagar dawai itu sĕmua-nya. Maka di-kĕrjakan oleh orang bĕsar-bĕsar. Tĕlah rĕbah kota itu sakalian ia pun bĕrkalek dari-pada satu rumah ka-pada satu rumah dari-pada pohon nyiur ka-pada satu pohon nyiur dari pagi-pagi hari sampai tĕngah hari buntar bayang-bayang tiada juga dapat kambing. Maka hari pun sudah sampai waktu lohor ia pun kĕluar kota itu mĕragut rumput mĕnchari makan. Maka titah Raja Sĕri Rama, “Mari-lah kita ikut kambing itu kĕluar kota.” Lalu di-ikut ramai-ramai. Maka bĕrtĕmu-lah kambing itu tĕngah mĕragut-ragut rumput di-tĕngah padang. Maka di-hampir-lah ramai-ramai dari pagi sĕsarkan tinggi hari dari pagi mĕrundok pĕtang mĕngikut kambing itu tiada juga dapat. Maka hari pun sudah suntok malam. Maka titah Raja Sĕri Rama ka-pada sakalian orang bĕsar-bĕsar dan

hulubalang rayat bala tantĕra, “Ka-mana-tah pĕrgi kambing itu.” Maka jawab sakalian-nya, “Ada yang mĕngatakan ka-sa-bĕlah sĕlatan sa-tĕngah mĕngatakan ka-sa-bĕlah timur dan ada yang mĕngatakan di-sa-bĕlah barat dan ada yang mĕngatakan ka-sa-bĕlah utara tiada-lah tĕntu.” Maka titah Raja Sĕri Rama, “Jikalau tiada di-pĕroleh kambing itu ka-pada malam ini tiada-lah kita pulang ka-rumah.” Maka hari pun sudah-lah gĕlap. Maka masing-masing mĕreka bĕrpĕgang tangan masuk ka-hutan itu; antara itu tĕrhĕnti-lah chĕrita Raja Sĕri Rama mĕnurut kambing ka-dalam hutan itu.

Maka tĕrsĕbut-lah al-kesah Maharaja Dewana datang dari nĕgĕri Pulau Kacha Puri ka-nĕgĕri Tanjong Bunga mĕng-hĕndakkan tuan putĕri Sa-kuntum Bunga istĕri Raja Sĕri Rama hĕndak di-buat-nya istĕri. Maka tĕlah lĕpas Raja Sĕri Rama ka-dalam hutan, maka Maharaja Dewana pun masuk ka-dalam kota mĕnuju balai bĕsar. Tĕlah sampai ka-balaman balai, maka ia pun mĕngĕmbalikan rupa-nya sĕpĕrti manusia tĕrlalu baik paras-nya rambut panjang jijak tĕngkok lalu naik ka-atas balai. Maka di-lihat-nya pintu rong pun tĕrbuka lalu masuk ka-dalam rong langsung masuk ka-dalam istana. Tĕlah sampai ia ka-dalam istana, maka di-lihat-nya pintu bilek anjong ya-itu bĕrdinding kacha dua-bĕlas anak kunchi yang tĕrkunchi. Maka Maharaja Dewana pun bĕrsĕmayam di-luar pintu itu dĕngan santap sireh sa-kapur kĕlat jatoli di-kĕrongkong sĕri naik ka-muka. Maka pikir hati-nya, “Bĕtapa-kah gĕrangan mĕmbuka pintu bilek ini.” Maka tĕringat-lah ia sa-hĕlai tĕngkolok pada hulu bĕrbĕlang pĕlangi bĕrsalu-alai rĕmbang tĕngah-nya dĕndam ta’ sudah di-tĕpi-nya

Chukup pĕrindu dĕngan pĕrendang :

Chukup hikmat “sa-mula jadi ”

“Ashik sa-kampong ” “si-putar ”Liman ”

“Asam garam ” “sĕri gagak ”

“Sa-palit gila ” “ahadan mabok : ”

Doa nusu pun ada tĕrsurat di-situ :

Tĕnun bukan sa-barang tĕnun,

Tĕnun bonda dari muda

Satu puncha ta' sudah,  
 Jika sudah nĕgĕri binasa.

Maka di-ambil oleh Maharaja Dewana tĕngkolok itu dari atas hulu-nya; di-kipaskan-nya ka-pintu bilek itu. Maka anak kunchi yang dua-bĕlas itu pun bĕrdĕrang jatuh sĕndiri habis gugor. Maka sĕgĕra di-sambut oleh tuan putĕri sĕraya bĕrkata, "Apa mula-nya, maka anak kunchi ini gugor sĕndiri-nya?" Maka Maharaja Dewana pun sĕgĕra mĕnolak pintu bilek itu. Maka di-lihat oleh tuan putĕri sa-orang muda di-luar pintu iu hĕndak masok ka-dalam bilek anjong tĕmpat pĕraduan Raja Sĕri Rama. Maka tĕrlĕpas masok bĕrdiri ia di-hadapan tuan putĕri Sa-kuntum Bunga Sa-tangkai; maka tuan putĕri bĕrkata, "Ayohai tuan, datang dari-mana abang sampai ka-mari ini." Maka sahut Maharaja Dewana, "Kakanda datang dari nĕgĕri Pulau Kacha Puri,

Yang tĕrsisip di-awan mega  
 Hilang di-puput angin mĕnyangkar  
 Bĕlam tampak dari kĕmonchak gunung Ēnggil  
 Bĕrĕnggil

"Apa-lah mashghul di-hati abang, maka sampai ka-rumah adek pada waktu malam ini." Maka sahut Maharaja Dewana,

"Bĕrapa tinggi puchok pisang  
 Tinggi lagi asap api  
 Bĕrapa tinggi gunung Ledang  
 Tinggi lagi harap kami."

Maka sahut tuan putĕri,

"Kalau bagitu kĕmbang jala-nya,  
 Ikan sĕsak ka-bĕrombong  
 Kalau bagitu rĕmbang kata-nya,  
 Choba bĕrsĕrah bĕradu untong."

Maka sahut Maharaja Dewana,

"Mĕranti chabang-nya dua  
 Di-tarah buat kĕrĕntong,  
 Sĕdang mati lagi di-choba  
 Inikan pula bĕradu untong."



Maka kata tuan putĕri, “Kita dudok makan sireh sa-kapur sa-orang, sireh layu pinang busok gambir hangus kapur mantah tĕmbakau tambah kĕbun.” Maka sa-tĕlah sudah santap sireh sa-kapur sa-orang tuan putĕri dĕngan Maharaja Dewana, maka kata Maharaja Dewana, “Ya adinda tuan putĕri, adakah rela ghali ramah mĕsra mĕngutip tulang kulit kakanda dari dunia sampai ka-akhirat.” Maka sahut tuan putĕri, “Sa-kali kakanda rela ghali ramah mĕsra, adinda sa-ribu kali rela ghali ramah mĕsra akan kakanda.” Maka kata Maharaja Dewana,

“Kalau sĕmboh bagi luka-nya  
Akar chĕndana tuan lurutkan  
Jikalau sunggoh bagai kata-nya  
Barang ka-mana kakanda turutkan.

Mari-lah kita pulang ka-nĕgĕri Pulau Kacha Puri.” Maka tuan putĕri pun mĕngaku-lah lalu bĕrsiap. Tĕlah siap sakalian-nya, sa-kira-kira hari

Tĕngah malam sudah tĕrlampau  
Dini-hari bĕlum lagi sampai,  
Budak-budak dua kali bangun jaga,  
Orang tua bĕrkaleh tidur,

waktu itu-lah Maharaja Dewana mĕmbawa tuan putĕri Sa-kuntum Bunga Sa-tangkai istĕri Raja Sĕri Rama ka-nĕgĕri Pulau Kacha Puri. Tĕlah sudah Maharaja Dewana pulang mĕmbawa istĕri Raja Sĕri Rama, maka tĕrhĕnti-lah pula pĕrkataan ini.

Maka tĕrsĕbut-lah al-kesah Raja Sĕri Rama mĕngikut kambing ĕmas ka-dalam hutan hari gĕlap gulita dĕngan malam buta dĕngan sakalian orang bĕsar-bĕsar-nya baharu-lah Raja Sĕri Rama tĕrsĕdarkan diri-nya sĕraya bĕrtitah ka-pada sĕgala hulubalang lashkar rayat bala-nya dĕmikian kata-nya, “Hai sakalian hulubalang, gila apa kita ini hari malam buta ini hĕndak mĕnangkap kambing, sĕdangkan ia di-dalam kota kita lagi tiada dapat di-tangkap, apa-kah hal ia sudah lĕpas

ka-dalam hutan, ėntah-lah di-mana-mana ia sĕkarang baik kita pulang ka-rumah.” Maka masing-masing pun bĕrpimpin tangan jalan pulang, sa-kira-kira hari sudah

Turun ĕmbun rintek-rintek -  
Mandong pun bĕrtĕpok arak mĕngilai.

Maka Raja Sĕri Rama pun sampai-lah ka-pintu kota. Maka di-lihat-nya pintu kota itu pun tĕrbuka, sangat-lah tiada sĕdap pada rasa-nya. Maka ia pun bĕrlari ka-balai, di-lihat-nya balai pun tĕrbuka juga. Maka naik ka-balai di-lihat pintu rong itu pun tĕrbuka juga, lalu di-lihat-nya pintu bilek anjong tĕmpat pĕraduan itu pun sudah tĕrbuka juga. Maka di-pandang ada sa-orang tua mĕnyugi pĕlita. Maka ia pun sĕgĕra masok ka-dalam bilek mĕnibuka tabir kĕlambu tĕmpat pĕraduan, di-lihat-nya tuan putĕri sudah tiada. Maka ia pun balek dudok di-hadapan ma'inang tua di-atas tikar pachar pĕrmaidani di-atas chiur tĕmpat sĕmayam-nya. Maka ia pun bĕrtitah ka-pada ma' inang, “Sĕkarang ka-mana pĕrgi tuan putĕri Sa-kuntum Bunga Sa-tangkai, maka tiada ia di-dalam tĕmpat pĕraduan?” Maka sĕmbah inang tua, “Ampun tuanku bĕribu ampun harapkan di-ampun sĕmbah patek tua sĕmbah patek chĕlaka sĕmbah patek sĕmbah dĕrhaka harapkan di-ampun mohon di-buang patek kĕluar hĕndak patek sĕmbahkan mati ibu dan tiada patek sĕmbahkan mati bapa; pada pikiran patek pada masa ini sayang ibu bapa di-buang jadi sia-sia patek di-tinggalkan tuanku mĕnunggu istana sahaja mĕmĕrentahkan di-bawah duli tuanku juga dari-pada bĕbĕrapa zaman hingga sampai ka-pada tuanku; ada pun hal adinda itu ada-lah pada suatu malam, tĕngah malam tĕrlampau dini-hari bĕlum sampai, maka antara itu ada-lah sa-orang orang muda datang masok ka-dalam. Maka kata-nya ia bĕrnama Maharaja Dewana datang dari Pulau Kacha Puri tĕrsisip di-awan mega mĕngangkar bĕlam tampak di-gunong Ēnggil-Bĕrĕnggil kata-nya. Maka sa-tĕlah sampai ia lalu mĕmĕgang tangan tuan putĕri itu lalu di-bawa-nya adinda itu pĕrgi bĕrjalan ka-nĕgĕri Pulau Kacha Puri. Jika tuanku hĕndak

pĕrgi mĕngikut adinda itu boleh-lah pĕreksa ka-pada orang-orang akan nĕgĕri itu karna patek tiada tahu.” Maka Raja Sĕri Rama pun kĕluar sĕgĕra pĕrgi ka-balai bĕsar. Sa-tĕlah sampai, maka bĕrtĕmpek ia tiga kali talun-tĕmalun

Tujuh nĕgĕri padam pĕlita  
Tujuh simpang gĕlanggang rĕtak  
Gugur mumbang tujuh biji  
Orang mĕngandong tiga bulan habis gugur

di-dalam nĕgĕri Tanjong Bunga mĕnĕngarkan gĕntar suara Raja Sĕri Rama bĕrtĕmpek itu. Maka ia pun pengsan tiada sĕdarkan diri-nya. Maka ada-lah sa-kĕtika panas pun pĕnoh padang, ia pun sĕdar-lah akan diri-nya sĕraya bĕrtitah ka-pada Orang Kaya Tĕmĕnggong mĕnyuroh mĕngambil kakanda baginda Raja Laksamana yang diam di-hulu Tanjong Bunga. Maka Tĕmĕnggong pun sĕgĕra-lah bĕrjalan tujuh hari tujuh malam tiada bĕrbĕnti, siang dan malam, maka ia pun sampai-lah ka-balai Laksamana lalu mĕngadap. Maka Raja Laksamana pun bĕrtitah, “Apa-lah pĕkĕrjaan datok datang ka-mari ini?” Maka Kata Tĕmĕnggong, “Ada pun patek datang ka-mari ini di-titahkan oleh sĕri paduka adinda Raja Sĕri Rama mohon pĕrsilakan tuan patek ka-sana bĕrsama-sama dĕngan patek. Maka Raja Laksamana pun bĕrsiap akan kĕlĕngkapan hĕndak bĕrangkat dĕngan sĕgĕra-nya karna ia sudah kĕtahui akan hal kĕsusahan paduka adinda baginda itu. Maka ia pun bĕrjalan-lah bĕrsama-sama Orang Kaya Tĕmĕnggong tujuh hari tujuh malam di-jalan itu, sampai-lah kĕdĕlapan hari-nya, tiba-lah ka-dalam nĕgĕri Tanjong Bunga naik ka-balai bĕsar lalu mĕngadap Raja Sĕri Rama. Tĕlah di-pandang Sĕri Rama kakanda sudah sampai itu, maka ia pun bĕrtĕmpek tiga kali talun-tĕmalun

Tujuh nĕgĕri padam pĕlita  
Tujuh simpang gĕlanggang rĕtak  
Tujuh biji mumbang gugur  
Orang mĕngandong tiga bulan habis gugur

di-dalam nĕgĕri Tanjong Bunga mĕnĕngarkan gĕntar suara Raja Sĕri Rama bĕrtĕmpek itu. Maka ia pun rĕbah pengsan di-atas ribaan kakanda baginda. Sa-kĕtika pengsan itu lalu bangun dari-pada ribaan kakanda baginda itu dĕngan tĕriak tangis lalu bĕrkata-kata, "Wahai kakanda, ada-kah tuan mĕng-aku adinda saudara lagi dari-pada dunia sampai ka-akhirat dĕngan bĕrsungguh hati." Maka kata Raja Laksamana, "Patek ini sĕdia-lah hamba ka-bawah duli tuanku sa-lama-lama-nya kita bĕrsaudara yang tiada mungkir." Tĕlah di-dĕngar oleh Raja Sĕri Rama, "Jika dĕmikian itu mari-lah kita pĕrgi mĕmbuangkan diri: apa-lah guna dudok pada medan majlis orang malu aib sangat di-dĕngar oleh sĕgala raja-raja orang bĕsar dari-pada hidup baik-lah mati jika tiada tĕrsapu arang di-muka tĕrbuang malu kita tiada-lah adinda pulang ka-nĕgĕri." Maka sahut Raja Laksamana, "Silakan tuanku barang ka-mana patek sĕdia mĕngiringkan rĕmak-lah mati puteh tulang di-dalam bĕlukar lamun tiada tĕrtudong malu kita apa-lah guna-nya kita dudok di-medam untong lain sa-bagai tiada bĕrsama-sama dĕngan untong orang yang banyak." Bĕrkata-kata itu di-dĕngar oleh sĕgala orang bĕsar-bĕsar dan hulubalang rayat bala tantĕra-nya. Maka masing-masing pun bĕrdatang sĕmbah "Ampun tuanku bĕribu-ribu ampun harapkan di-ampun sĕmbah patek hamba tua mĕmĕgang umanat hamba-hamba tua yang dahulu kala jika tuanku bĕroleh aib sakalian patek orang bĕsar-bĕsar patut-nya dahulu mati di-hadapan; itu-lah adat yang sudah turun-tĕmurun. Maka ka-pada hari ini patek sakalian suka-lah mati dari-pada hidup yang dĕmikian mĕnanggung kĕmaluan." Maka titah Raja Sĕri Rama dan Raja Laksamana, "Jangan-lah Orang Kaya Tĕmĕnggong mĕnurut hamba, sudah-lah hamba sa-orang yang chĕlaka tiada-lah patut datok sĕmua-nya mĕnurut chĕlaka, tinggal-lah tunggu jaga bela pĕlihara nĕgĕri dan rayat bala tantĕra sakalian-nya; jikalau ada sĕlamat kĕlak hamba pulang balek ka-nĕgĕri ini dĕngan sĕntosa juga; jikalau habis sakalian-nya pĕrgi binasa-lah nĕgĕri kita ini. Maka sa-pĕninggal beta pĕrgi ini, Orang Kaya Tĕmĕnggong-lah akan

ganti kita mĕnjadi raja di-dalam nĕgĕri ini ; jika salah bunoh, bunoh ; jika salah rĕndam, rĕndam juga hukum yang lama jangan di-ubah-ubah. Jika di-ubah nĕgĕri binasa.” Maka sahut sakalian, “ Baik-lah.” Antara bĕrkata-kata itu, hari pun sampai-lah tĕngah hari rĕmbang buntar, buntar bayang-bayang. Maka Raja Sĕri Rama dan Raja Laksamana pun kĕdua-nya itu bĕrsiap-lah hĕndak mĕlangkah, tĕrkĕna-lah

Langkah sidang budiman ;  
 Anak ular bĕrbĕlit di-kaki  
 Anak lang tĕrbang mĕnyongsong angin  
 Sa-langkah ka-hadapan  
 Dua langkah bĕrbalek ka-bĕlakang  
 Sa-langkah ka-hadapan  
 Tanda mĕninggalkan nĕgĕri  
 Dua langkah ka-bĕlakang  
 Tanda bĕrbalek ka-nĕgĕri Tanjong Bunga.

Maka bĕrjalan-lah ia kĕdua saudara

Masok bĕlukar kĕluar padang  
 Masok padang kĕluar hutan  
 Masok hutan kĕluar rimba.

Bĕrapa lama-nya bĕrjalan itu sudah sampai tiga bulan sa-puloh hari, maka bĕrtĕmu-lah sa-pohon kayu bĕrnama tualang tĕrangkap dua dahan tua habis sĕndam ka-dalam awan yang puteh dan awan yang hitam. Maka ia pun bĕrhĕnti-lah bĕrmalam di-pangkal kayu itu. Maka esok hari-nya di-kĕliling-nya pangkal kayu itu tujuh hari tujuh malam di-jalan masok kĕdĕlapan hari baharu-lah sampai balek ka-pangkal rĕntas yang mula tĕmpat bĕrmalam itu. Maka kata Raja Sĕri Rama, “ Ya kakanda Raja Laksamana, di-mana-lah tĕmpat yang bĕrnama gunong Ēnggil Bĕrĕnggil itu.” Maka sahut-nya, “ Ada-lah patek mĕnĕngar warta dari-pada orang tua-tua dahulu di-sa-bĕlah mata-hari naik juga konon chĕrita-nya.” Sa-tĕlah itu bĕrjalan-lah bĕrdua saudara ; bĕbĕrapa lama-nya tujuh hari tujuh malam, maka tĕrus ka-



pada suatu padang kērushik\* yang amat luas tēpi laut yang lēpas. Bērapa lama-nya ia bērhēnti di-situ sa-hari sa-malam maka pagi-pagi esok hari-nya itu, ia pun bērjalan pula kēdua bērsaudara, bērapa lama-nya sa-kira-kira tujuh hari tujuh malam masok kēdēlapan hari sēdang pagi-pagi hari, maka sampai-lah ia ka-kaki gunong Ēnggil Bērēnggil. Maka di-pandang oleh Raja Sēri Rama batu gunong itu bērkilat-kilat sēpērti kaca. Di-sēsar-lah di-kaki gunong itu mēnchari jalan hēndak naik hingga sampai tiga hari tiga malam lama-nya tiada jua bērtēmu jalan. Maka sampai-lah pada esok hari-nya sēdang pagi-pagi panas pun mēmanchar dari-pada chēlah-chēlah gunong hari pun sampai tuleh tēnggala. Maka di-dēngar oleh Raja Sēri Rama bunyi binatang riuh gēgak gēmpita tērlalu athmat bunyi-nya. Maka sangat hairan di-dalam hati-nya, “Bunyi apa-lah gērangan yang dēmikian itu,” sēraya ia bērtanya ka-pada kakanda baginda Raja Laksamana, “Ya kakanda, bunyi apa-kah gērangan itu tērlalu athmat hamba bēlum pērnah mēnēngar bunyi yang dēmikian itu.” Maka sēmbah Raja Laksamana, “Ampun tuanku, itu bunyi lotong dan kēra kēkah ungka siamanang bērok dan kongkang jangan tuanku tiada tahu itu-lah lashkar bala tantēra anak kita Kēra Kēchil Imam Tērgangga ia mēnghimpunkan sēgala rayat bala tantēra-nya, pikir patek baik-lah kita dapatkan anakanda Kēra Kēchil Imam Tērgangga itu pada pērasaan kakanda ia-lah yang boleh naik di-atas gunong Ēnggil-Bērēnggil itu; kita bērapa sudah lama-nya lima hari lima malam mēnyusur gunong ini hēndak naik tiada juga lēpas.” Maka apabila baginda mēnēngarkan sēmbah kakanda dēmikian itu, maka titah Raja Sēri Rama, “Mana-mana pikir kakanda adinda juga.” Maka ia pun bērjalan mēnuju bunyi kēra lotong dan kēkah itu. Lama pun tidak bērapa lama dari-pada pagi-pagi sampai tēngah hari, maka tampak-lah suatu padang yang tērlalu luas

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\* ? = Kērsek.

Sa-ujana mata mēmandang,  
Sa-lējang kuda bērlari,  
Sa-lēlah burong tērbang

luas-nya padang itu. Maka ia pun sampai pada tēpi padang itu; maka di-lihat di-tēngah padang itu tiada-lah dapat mēluluskan kaki pēnoh sēsak lotong dan kēra kēkah ungka dan siamang dēngan lompat kinchak-nya masing-masing itu dēngan ragam pēmainan bērbagai-bagai jēnis ada yang bērjalan kaki ka-atas kēpala ka-bawah ada yang bērchēkak pinggang dan sa-tēngah mēnchabut rumput. Tēlah di-lihat-nya ada dua orang manusia ada di-tēpi padang itu, maka sakalian bērok dan ungka dan siamang masing-masing itu mēlapangkan jalan sa-dēpa kiri sa-dēpa kanan luas-nya jalan itu mēnuju sampai ka-pohon bēringin yang di-tēngah padang tēmpat dudok Kēra Kēchil Imam Tērgangga. Maka Raja Šēri Rama dan Raja Laksamana pun masok ka-padang mēngikut jalan itu. Sa-tēlah sampai dēkat padang itu, maka tampak-lah di-padang oleh Kēra Kēchil Imam Tērgangga akan ayahanda baginda datang kēdua bērsaudara. Maka ia pun sēgēra bangkit pērgi mēnyambut ayahanda baginda itu chukup dēngan sēgala hulubalang lashkar rayat bala tantēra-nya lalu mēnyongsong ayah-nya sēraya bērdatang sēmbah, “Ampun tuanku bēribu-ribu ampun harap di-ampun sēmbah patek apa-lah sēsak kēsukaran tuanku, maka sampai ka-pada patek hutan yang lēpas rimba yang banat tēmpat yang tiada pērnah sampai manusia, apa-lah kira bēchara tuanku,” Tēlah di-dēngar oleh Raja Šēri Rama dan Raja Laksamana sēmbah Kēra Kēchil itu, maka Raja Šēri Rama tiada lalu mēnjawab kata Kēra Kēchil itu. Maka Raja Laksamana yang boleh mēnjawab pērtanyaan itu kata-nya, “Ada pun halayah-mu itu tatkala ēngkau sudah di-buang ka-dalam hutan yang lēpas rimba yang banat, sa-kira-kira tidak bērapa lama-nya, maka bonda ēngkau pun di-ambil oleh Maharaja Dewana di-bawa-nya pērgi ka-nēgēri ada-lah di-dalam tangan Maharaja Dewana di-Pulau Kacha Puri; sēbab itu-lah ayahanda kēdua sampai ka-mari. Maka ada-lah chērita-nya nēgēri Kacha Puri itu tampak mēnyangkar

bĕlam dari atas gunong Ēnggil-Bĕrĕnggil. Ada-kah ĕngkau lalu naik ka-atas gunong Ēnggil-Bĕrĕnggil itu pinta tĕntukan tĕmpat kĕdudokkan nĕgĕri itu di-sa-bĕlah barat atau timur atau di-sa-bĕlah utara atau sĕlatan nĕgĕri itu." Maka sĕmbah Kĕra Kĕchil, Imam Tĕrgangga, "Jikalau ada dĕngan tinggi daulat tuanku, usahkan antara naik gunong Ēnggil-Bĕrĕnggil! mĕngambor ka-nĕgĕri Pulau Kacha Puri pun lalu patek dĕngan sa-kĕjap kĕtika ini, jikalau ada dĕngan tinggi daulat tuanku; tĕtapi jika mĕnggawal (?) sĕmbah patek, titah tuanku patek junjong-lah." Maka baharu itu-lah Raja Sĕri Rama bĕrkata-kata dĕngan anak-nya dĕmikian kata-nya, "Hai anak-ku Kĕra Kĕchil Imam Tĕrgangga sunggo-kah sĕpĕrti ĕngkau kata itu?" Sĕmbah Kĕra Kĕchil, "Jika ada di-bĕnarkan Allah bĕrkat kudĕrat tuhan sunggo jua tuanku, sa-bagaimana sĕmbah patek itu." Maka kata Raja Sĕri Rama, "Apa-lah kĕhĕndak ĕngkau ka-pada aku, maka ĕngkau kata-lah sa-barang-nya sa-mata-mata-nya boleh aku lakukan." Maka kata Kĕra Kĕchil Imam Tĕrgangga, "Ada pun kĕhĕndak patek hĕndak sama sa-daun makan dĕngan tuanku, dan hĕndak tidur bĕrolek-olek di-atas pangkuan tuanku, ĕntahkan siapa mati ĕntah siapa hidup karna patek dari kĕchil sampai ka-bĕsar sudah sakian umur patek bĕlum pĕrnah patek bĕrtĕmu dĕngan tuanku, itu sĕbab-nya maka sa-barang-barang titah tuanku itu patek junjong-lah." Maka Raja Sĕri Rama pun bĕrtitah dĕmikian kata-nya, "Hai anak-ku Kĕra Kĕchil Imam Tĕrgangga, jika ĕngkau lalu mĕnudong kĕmaluan aku ini ĕngkau aku ambil balek bawa pulang ka-nĕgĕri sĕrta di-aku anak dari-pada dunia sampai ka-akhirat. Maka ĕngkau mĕngambil bonda ĕngkau itu jangan mĕnehuri padan hĕndak-lah ambil dĕngan sifat laki-laki aku pinta bakarkan nĕgĕri Pulau Kacha Puri biar mĕjadi padang jarak padang tĕkukur supaya puas hati-ku." Maka "Baik-lah" kata Kĕra Kĕchil Imam Tĕrgangga. Tĕlah habis pĕrkataan itu, maka sampailah sudah ka-bawah pohon bĕringin di-tĕngah padang Anta-Bĕranta itu. Maka Raja Laksamana pun bĕrsiap-lah masak nasi dan gulai sayur bayam yang di-kutip di-tĕngah padang itu. Tĕlah masak nasi dan gulai sakalian-nya maka di-ambil

pula daun pisang di-tĕpi padang itu sa-pĕlēpah. Maka di-buboh-lah nasi dan gulai di-atas daun itu. Maka makan-lah tiga orang sama sa-daun itu. Sa-kĕtika makan maka di-ambil oleh Kĕra Kĕchil Imam Tĕrgangga kuah bayam itu, maka di-kachau-nya pada nasi itu, tĕrkadang makan itu dĕngan kĕbĕtulan laku tĕrkadang lakuan kĕra juga dĕngan tĕrgarugaru. Maka titah Raja Sĕri Rama, “Hai Kĕra Kĕchil jangan-lah bĕrbanyak laku mĕnjadi tiada sĕmpurna aku makan dĕngan ĕngkau.” Antara itu Kĕra Kĕchil mĕnggaru daun pisang itu. Maka mĕnjadi bĕrladong pĕlēpah pisang itu. Maka kuah itu turun-lah ka-dalam ladong pĕlēpah pisang itu. Sa-kĕtika lagi makan pun sudah-lah bĕrhĕnti kĕtiga-tiga-nya. Tĕlah lĕpas makan minum maka di-bĕntang pula tikar di-bawah pohon kayu itu. Maka tidur-lah Raja Sĕri Rama bĕrsama-sama dĕngan Kĕra Kĕchil Imam Tĕrgangga. Tĕlah hĕndak tĕrlalai mata Sĕri Rama, maka Kĕra Kĕchil itu pun bangkit mĕnchabut bulu kĕning dan bulu mata. Maka tĕrkĕjut balek Raja Sĕri Rama sĕraya bĕrtitah, “Hai Kĕra Kĕchil, jangan-lah ĕngkau bĕrbanyak laku karna aku hĕndak tidur tĕrlalu lĕteh.” Maka ia pun bĕrdiam diri-nya. Maka Raja Sĕri Rama pun balek bĕradu. Maka ia pun bangkit mĕngorek tĕlinga kiri dan tĕlinga kanan dan mĕngorek hidong. Maka Raja Sĕri Rama pun bangun sĕraya bĕrtitah, “Mĕngapa ĕngkau tĕrlalu banyak kĕlakuan?” Maka tĕrghalib sa-kali lagi, di-sĕntak-nya janggut dan misai dan lalu bangun jaga dudok sĕraya ia pun bĕrtitah ka-pada anak-nya, “Hai Kĕra Kĕchil, sĕmbah ĕngkau sudah bĕrlaku ka-pada aku titah aku bila ĕngkau kĕrjakan.” Maka Kĕra Kĕchil pun bĕrtanya, “Di-mana-lah tĕmpat tumpuan patek hĕndak mĕngambor ka-Pulau Kacha Puri itu?” Maka titah Raja Sĕri Rama, “Tiada-lah patut ĕngkau minta tĕmpat hĕndak mĕngambor itu, ada bĕrapa-lah bĕsar-nya badan ĕngkau? dan bĕrapa-kah jin yang mĕngapit ĕngkau? Maka pĕrgi-lah ĕngkau ka-dalam hutan ka-pada tualang bĕsar dahan-nya tua tĕrsĕndam ka-dalam awan puteh dan awan hitam tujoh hari tujoh malam aku mĕngĕliling pangkal-nya. Maka bĕrtĕmu dĕngan rĕntas-

an yang mula-mula.” Maka sĕmbah Kĕra Kĕchil, “Ampun tuanku bĕribu-ribu ampun, harapkan di-ampun sĕmbah patek, ada pun tualang itu tiada-lah tahan tĕmpat patek bĕrtĕmpek hĕndak mĕngambor.” Maka titah Raja Sĕri Rama, “Pĕrgilah ĕngkau aku hĕndak mĕlihat gagah pĕrkasa ĕngkau.” Maka ia pun pĕrgi-lah dĕngan kĕtika itu bĕrlari-lari tĕlah sampai ka-pada pokok tualang dĕngan ka-kĕjap itu. Maka lalu di-tĕpok-nya pokok tualang itu maka ia pun mĕlompat naik ka-dahan tua lalu di-gonchang sĕrta di-tĕndang-nya. Maka tualang itu pun luloh tĕntek rĕmok rĕdam ka-dalam bumi. Maka ia pun balek mĕngadap Raja Sĕri Rama bĕrkĕhĕndakkan tĕmpat hĕndak mĕngambor ka-Pulau Kacha Puri. Maka di-surohkan pula oleh Raja Sĕri Rama pĕrgi ka-padang Kĕrushik. Maka kata Kĕra Kĕchil Imam Tĕrgangga. “Tiada tahan tuanku padang itu.” Maka kata Raja Sĕri Rama, “Pĕrgi-lah ĕngkau aku hĕndak mĕlihatkan kĕsaktian ĕngkau.” Maka ia pun pĕrgi. Tĕlah sampai, maka ia mĕnyĕlam tiga kali ka-atas tiga kali ka-bawah. Maka hujan pasir pun turun kĕlam kabut tĕngah hari mĕnjadi malam. Maka padang itu pun mĕnjadi laut-lah sa-mata-mata-nya. Maka Raja Sĕri Rama pun gĕmpar-lah kata-nya, “Hai abang-ku Raja Laksa-mana, apa-lah bala yang di-turunkan Allah taala pada sa-hari-hari hujan ayer, maka sĕkarang hujan pasir pula.” Tĕlah sudah bĕrkata-kata itu, maka Kĕra Kĕchil pun sampai ka-hadapan Raja Sĕri Rama. Maka ia pun tundok mĕnyĕmbah, “Ampun tuanku bĕribu-ribu ampun harapkan di-ampun sĕmbah patek, di-mana-lah jua tĕmpat patek mĕngambur ka-Pulau Kacha Puri. Maka padang Kĕrushik itu tiada-lah tahan lagi sudah mĕnjadi laut sa-mata-mata-nya.” Maka titah Raja Sĕri Rama, “Gunong ĕnggil-Bĕrĕnggil itu-lah tĕmpat ĕngkau pĕrgi mĕngambur.” Maka ia pun pĕrgi-lah. Tĕtapi, “harap di-ampun gunong itu pun tiada tahan.” Maka di-surohkan juga ia pĕrgi mĕlompat ka-atas gunong itu. Tĕlah pĕrtĕngah gunong itu, maka bĕrtĕmu-lah ia dĕngan suatu kota pagar tangga batu sa-kĕliling ĕmpat sagi. Maka ada sa-orang anak jin bĕrtunggu di-pintu. Maka bĕrtĕmu-



lah dĕngan Kĕra Kĕchil Imam Tĕrgangga. Maka ia pun bĕrtanya ka-pada jin itu, “Hai orang muda, siapa-lah punya kota ini tĕrlalu indah-nya.” Maka sahut jin itu, “Hai Kĕra Kĕchil, itu-lah tĕmpat Raja Jin kĕpala tujoh ia bĕrtapa di-sini sudah dua-bĕlas musim lama-nya.” Maka Kĕra Kĕchil pun mĕnyuroh bĕri tahu hĕndak mĕngadap. Maka anak jin itu pun pĕrgi mĕngadap Raja Jin kĕpala tujoh. Tĕlah sampai ia ka-balai, maka sĕgĕra di-pandang oleh Raja Jin kĕpala tujoh sĕraya bĕrtitah, “Apa-lah pĕkĕrjaan ĕngkau datang ini?” Maka sĕmbah-nya, “Ada pun mari ini, karna sa-ĕkur Kĕra Kĕchil hĕndak mĕngadap tuanku.” Maka titah-nya, “Sĕgĕra-lah ĕngkau bawa masok Kĕra Kĕchil itu.” Maka anak jin Alam Adi Mĕshaum sĕgĕra-lah mĕmbawa Kĕra Kĕchil itu masok mĕngadap Raja Jin kĕpala tujoh, dari jauh sĕsarkan dĕkat sudah dĕkat sampai tiba. Maka bĕrtĕmu-lah dĕngan Raja Jin kĕpala tujoh, kata-nya, “Hai Kĕra Kĕchil, hĕndak ka-mana ĕngkau?” Sahut Kĕra Kĕchil, “Ada pun niat patek ini hĕndak mĕngambur ka-nĕgĕri Pulau Kacha Puri mĕnjunjong titah Raja Sĕri Rama konon khabar-nya dari gunong ini jua yang boleh tampak mĕnyangkar bĕlam nĕgĕri Pulau Kacha Puri itu.” Maka kata Raja Jin, “Di-mana ĕngkau bĕrpaut dan bĕrjuang naik gunong itu.” Maka sahut-nya “Ada pun patek bĕrpaut ka-pada ugama dan bĕrjuang ka-pada akal dĕngan tinggi daulat tuanku juga; maka lĕpas patek naik ka-atas gunong ini.” Maka tĕlah bĕrkata-kata itu, di-surohkan oleh Raja Jin pĕrgi mĕngambur ka-nĕgĕri Pulau Kacha Puri dari-pada kĕmonchak gunong ĕnggil-Bĕrĕnggil itu. Tĕlah sampai kĕra itu pada kĕmonchak-nya, maka lalu di-gĕrak-nya gunong itu sĕpĕrti orang mĕnjunjong tĕpong tawar laku-nya. Maka batu itu pun habis gugur jatoh ka-sungai habis tunggal jatoh ka-rantau, rantau binasa. Maka tĕlah tĕrgugur yang dĕmikian itu, maka gĕmpar-lah sakalian anak jin yang ĕmpat-puloh ĕmpat yang bĕrtunggu di-kaki gunong itu sudah dua-bĕlas musim tiada boleh mĕnggĕrakkan gunong itu. Maka kata mĕreka itu, “Siapa jua yang tĕrlĕbeh kuat dari-pada aku?” Maka Jin kĕpala tujoh mĕmanggil Kĕra Kĕchil balek tiada

di-bĕnarkan ia mĕngambur dari-pada gunung itu takut jadi binasa gunung itu. Maka ia pun bĕrhĕnti dari-pada sangat gĕmbira hati-nya di-sepakkan-nya gunung itu dĕngan sa-bĕlah tangan; maka gunung itu pun runtoĥ-lah sa-bĕlah lalu jatoh ka-nĕgĕri Kuala Mĕlaka. Maka ia pun bĕrtĕmu dĕngan Raja Jin kĕpala tujuh itu sĕrta bĕrtanya "Apa-lah sĕbab-nya, maka patek di-panggil balek." Maka jawab Raja Jin, "Ada pun sĕbab kami panggil balek ini, jika rela Kĕra Kĕchil kami hĕndak bĕrakuan saudara dari-pada dunia sampai ka-akhirat." Maka ia pun tĕrsangat-lah suka-nya sĕrta kata-nya, "Sa-kali tuanku sudi, sa-ribu kali patek suka-nya." Maka kata Jin, "Beta pula dua-bĕlas musim sudah lama-nya bĕrtapa di-gunong ini, tiada-lah lalu beta mĕlĕnggang gunung." Sa-tĕlah sudah bĕrkata-kata itu, maka Jin kĕpala tujuh itu pun di-kĕluarkan sa-bĕntok chinchin dari-pada mulut-nya di-bĕrikan ka-pada Kĕra Kĕchil sĕraya bĕrkata, "Hai Kĕra Kĕchil, ini-lah sa-bĕntok chinchin tanda mĕngaku adek-ku Kĕra Kĕchil saudara apa-apa sĕsak kĕsukaran hĕndak-lah di-chita pada chinchin ini sĕrba nika jĕnis ada di-dalam-nya dari-pada nemat pĕlbagai makanan dan lashkar ada ĕmpat-puloh ĕmpat anak jin bĕrtapa di-kaki gunung ini boleh di-chita." Maka Kĕra Kĕchil pun bĕrludah di-tapak tangan-nya tiga kali. Maka di-gesel-nya tapak tangan-nya, maka mĕnjadi kĕmĕnyan puteĥ sĕpĕrti kapas di-busar bĕsar-nya bagai tĕlur itek; sa-mĕntara ia gesel tangan-nya itu, bĕrkata-kata dĕngan Raja Jin kĕpala tujuh, "Apa-lah sĕbab-nya, maka abang bĕrtapa di-gunong itu sudah bĕrapa lama?" Maka jawab-nya, "Ada pun dahulu-nya sudah tiga kali abang mĕminang anak raja Shah Kobad tiada juga di-tĕrma; ini-lah sĕbab-nya maka abang bĕrtapa; jika tiada dapat dalam tapa ini bĕlum-lah abang balek turun." Maka Kĕra Kĕchil pun mĕmbĕri sa-buku kĕmĕnyan tanda sudah mĕngaku saudara dari dunia sampai ka-akhirat sĕrta di-chĕritakan hikmat kĕmĕnyan itu, "Jika apa sĕsak kĕsukaran, maka bakar-lah datang-lah rayat kita dari-pada ĕmpat peĥak Janggal Mabĭt Baya Pĕnglima Baya Bigar hulubalang Narun Tĕgangga Nafurun Tĕgangga

Samilun Tĕgangga Sangsakĕrun Tĕgangga Bĕranta Nila Kĕmala dan Dara Mala Jĕmbuna raja Singa Mĕrjan Singa Sangkĕmala Sina Bĕrantalawi, itu-lah lashkar hulubalang kita. Jika abang kĕsukaran bakar kĕmĕnyan ini mĕngadap ĕmpat pĕnjuru alam ini panggil lashkar hulubalang yang tĕrsĕbut itu.” Maka Kĕra Kĕchil kĕmbali turun ka-padang Anta-Bĕranta mĕngadap Raja Sĕri Rama; sĕmbah-nya, “Ada pun patek hĕndak mĕngambur dari-pada puchok gunung Ēnggil-Bĕringgil itu di-tahan oleh Raja Jin kĕpala tujuh lagi pun gunung itu tiada tahan, di-mana-lah pula tĕmpat patek hĕndak mĕngambur ka-Pulau Kacha Puri itu?” Maka kata Raja Sĕri Rama, “Itu-lah padang Anta-Bĕranta di-hadapan aku ini hĕndak mĕlihat kĕsaktian ĕngkau.” Maka kata Kĕra Kĕchil, “Silakan tuanku kĕluar dari-pada padang ini dahulu karna ini pun tiada tahan.” Tiga kali ia mĕngambur, sa-kali ka-tĕpi sa-kali ka-tĕngah sa-kali ka-kĕpala padang, maka padang itu pun sudah mĕnjadi laut. Maka ia pun balek mĕngadap Raja Sĕri Rama. Maka titah Raja Sĕri Rama, “Hai Kĕra Kĕchil, pĕrgi ka-pada pohon tualang pun tiada tahan gunung pun tiada tahan padang pun tiada tahan, jikalau begitu mari-lah di-atas bahu aku, ini-lah yang tahan.” Maka ia pun mĕlompat ka-atas bahu Raja Sĕri Rama. Maka di-gĕgar-nya, sa-kira-kira tĕngah bahagian gagah, maka bĕrasa-lah urat sa-ribu sa-ratus sĕmbilan-puluh sĕmbilan dan sĕgala tulang sĕndi. Maka mata-nya pun merah sĕpĕrti saga di-rĕndang sĕpĕrti duri nangka dan bĕrlobang-lobang sĕpĕrti pantat kĕlĕpong<sup>1</sup> sangat-lah gagah-nya. Maka tĕnggĕlam hingga lutut Raja Sĕri Rama. Maka di-lihat oleh Raja Laksamana, “Jikalau aku biarkan saudara aku ini mati-nya pun tiada dapat di-pandang.” Maka lalu di-tangkap-nya dĕngan kĕdua bĕlah tangan-nya di-shainkan<sup>2</sup> oleh Raja Laksamana dari-pada daksina ka-paksina, dari mashrik ka-maghrip singgah di-gunong, gunung runtuh, singgah di-kayu kayu patah. Maka jatoh ia ka-pulau tĕngah laut. Maka dudok-lah ia sa-orang

(1) A riverine tree with edible fruit (R. O. W.)

(2) Throw (R. O. W.)

diri-nya sĕrta bĕrpikir “Apa-lah kĕsudahan aku ini hĕndak mĕlompat dari sini ka-Pulau Kacha Puri, alangkan gunong lagi tiada tahan, apa-lah pulau yang dĕmikian.” Maka hilang-lah akal-nya; tujuh hari tujuh malam, maka tĕringat-lah ia akan jin kĕpala tujuh lalu di-chita-nya maka di-sĕru-nya, “Aku chita aku pĕroleh, aku minta-lah jin kĕpala tujuh sampai pada kĕtika ini.” Maka uchap pun habis jin kĕpala tujuh pun bathir tĕrdiri di-hadapan-nya rupa-nya sĕpĕrti kanak-kanak sĕraya bĕrkata, “Apa-lah mula-nya, maka adek sampai ka-pulau ini?” Maka di-chĕritakan-lah dari-pada awal hingga akhir-nya dari-pada bahu Raja Sĕri Rama, “Maka gĕgar-lah bahu Raja Sĕri Rama, maka di-lihat oleh Raja Laksamana, maka di-sambar-nya kĕdua kaki tangan adek, maka di-shainkan-nya-lah adek, maka jatoh-lah ka-pulau ini.” Maka jin itu pun gĕlak-gĕlak, “Ya adek-ku di-sini-lah yang tahan naik ka-atas bahu abang.” Maka ia pun mĕmbĕsarkan diri-nya tinggi sampai ka-awan puteh dan awan hitam. Maka kira-kira tujuh dĕpa lagi tiada sampai pada jambatan nĕgĕri Maharaja Dewana Pulau Kacha Puri. Maka ia pun mĕlompat ka-tĕngah padang di-dalam rumput kĕmonchak itu. Maka bĕrtĕdoh di-bawah pohon kĕdudok. Maka hari pun sĕdang buntar bayang-bayang. Maka dayang-dayang ĕmpat-puluh ĕmpat orang pun mĕmbawa buyong sĕmua-nya hĕndak mĕngambil ayer, lalu di-siapa oleh Kĕra Kĕchil, “Hai manusia apa-lah guna-nya ĕngkau mĕngambil ayer itu sangat banyak buyong-nya?” Maka tĕrkĕjut dayang-dayang mĕnengar kata itu. Maka dayang-dayang pun bĕrkata, “Hai Kĕra Kĕchil apa-lah guna ĕngkau pĕreksa sĕgala pĕkĕrjaan, tiada patut lawan ĕngkau bĕrkata-kata dĕngan aku? ĕngkau kĕra aku manusia.” Maka Kĕra Kĕchil pun lalu bĕrkata, “Alangkan raja orang bĕsar lagi boleh bĕrkata-kata ini pula sa-tara ĕngkau.” Maka dayang-dayang pun datang hĕndak mĕmukul kĕpala kĕra itu. Maka lalu di-suroh oleh Kĕchil itu baharu hĕndak di-pukul-nya maka datang-lah kĕra itu mĕnangkap sakalian dayang-dayang itu; ada yang di-pukul sampai bĕrdarah-darah kĕmudian di-lĕpaskan. Maka dayang-dayang itu sĕgĕra mĕng-

ambil ayer di-bawa pulang. Maka oleh Kĕra Kĕchil lalu di-kochak-nya ayer itu habis kotor pada tiap-tiap buyong itu. Maka sampai bĕrapa kali itu pun dĕmikian juga di-kochak oleh Kĕra Kĕchil itu bĕrbagai-bagai-lah Kĕra itu bĕrbabil dĕngan sĕgala dayang-dayang yang mĕngambil ayer itu. Maka di-kochak-nya juga sĕraya bĕrkata, “Mĕngapa ĕngkau buangkan ayer itu sa-bagaimana baik ĕngkau bawa pulang itu mĕnjadi najis juga dan aku ini sampai ĕmpat-puloh ĕmpat tahun pun aku tunggu juga di-sini?” Maka lalu di-chĕritakan guna ayer itu ka-pada kĕra itu, “Ada pun guna ayer ini, ada-lah dahulu-nya Maharaja Dewana mĕngambil istĕri Raja Sĕri Rama tuan putĕri Sa-kuntum Bunga Sa-tangkai hĕndak di-buat-nya istĕri. Tĕlah sampai ka-mari maka di-buka pasal salasilah yang dahulu-dahulu rupa-nya sudah mĕnjadi anak ka-pada Maharaja Dewana itu ada pun dahulu tĕlah hilang. Maka tiada-lah jadi di-pĕristĕrikan baginda itu; di-pĕrbuatkan sa-buah istana chukup dĕngan kĕalatan-nya. Maka selama sampai ka-sini bĕrpingit-lah sahaja mata-hari dan bulan pun tiada pĕrnah di-pandang; bĕrsiram di-dalam tong tĕmbaga di-tĕngah istana itu-lah guna-nya ayer ini pĕnyiram tuan putĕri.” Maka Kĕra Kĕchil pun mĕnatap sĕgala buyong-buyong yang ĕmpat-puloh ĕmpat itu; sampai ka-pada buyong inang tua, maka di-chĕlupkan-nya ĕkur-nya masok buyong itu. Maka dayang-dayang itu pun naik mĕmbawa buyong-buyong itu sĕmua-nya, dan Kĕra Kĕchil pun mĕngiringkandayang-dayang itu sampai ka-rumah. Maka Kĕra Kĕchil pun mĕlompat ka-atas bumbong istana tuan putĕri Sa-kuntum Bunga Sa-tangkai. Maka dayang-dayang pun mĕnchurahkan ayer ka-dalam tong tĕmbaga itu. Dĕmi di-dĕngar Kĕra Kĕchil maka ia pun mĕnyuroh dayang-dayang itu mĕnapis ayer itu; karna ayer pĕnyiram raja-raja. Maka tuan putĕri pun mĕndĕngar Kĕra itu, maka ia mĕnyuroh juga tapis ayer-nya itu. Sampai ka-pada buyong inang tua, maka jatuh-lah sa-bĕntok chin-chin ka-dalam tapan ayer itu lalu di-ambil oleh tuan putĕri chinchin lalu di-pakai-nya ka-jari-nya sĕrta di-kĕtahui-nya hal chinchin suami-nya yang di-tinggalkan di-nĕgĕri Tanjong



Bunga. Maka ia pun lalu mandi dĕngan sĕgĕra-nya; lĕpas bĕrsiram, maka Kĕra Kĕchil Imam Tĕrgangga pun masok ka-dalam rumah dudok di-atas alang. Maka di-pandang oleh tuan putĕri Sa-kuntum Bunga Sa-tangkai anak-nya juga Kĕra Kĕchil Imam Tĕrgangga baharu sampai lalu di-panggil-nya, “Hai anak-ku चाह्या mata bonda, baharu sampai-kah tuan mari-lah turun mĕndapatkan bonda sangat-lah rindu dĕndam bonda, lama-nya sudah tiada bĕrjumpa dahulu pun bukan bonda yang mĕmbuangkan anakanda, ayah-mu juga, di-hati bonda tiada sampai yang dĕmikian itu.” Dĕmi Kĕra Kĕchil Imam Tĕrgangga mĕnĕngar pĕrkataan bonda-nya itu, maka ia pun mĕndapatkan bonda-nya dudok di-atas ribaan tuan putĕri dĕngan pĕlok chium-nya. Maka sakalian orang pun hairan tĕrchĕngang mĕlihatkan kĕlakuan tuan putĕri dĕngan kĕra itu. Maka tuan putĕri pun bĕrtitah mĕnyuroh siapkan hidangan hĕndak santap bĕrsama-sama dĕngan Kĕra Kĕchil Imam Tĕrgangga. Sa-tĕlah sudah siap, lalu santap bĕrsama-sama pada suatu hidangan. Maka antara makan itu, bĕrkata-kata tuan putĕri bĕrtanyakan Raja Sĕri Rama. “Ada pun sĕkarang ayahanda itu ada tinggal di-padang Anta-Bĕranta dĕngan sĕgala lashkar hulubalang-nya hĕndak mĕlanggar nĕgĕri Pulau Kacha Puri ini. Maka ini-lah di-surohkan anakanda dahulu mĕngambil bonda bawa pulang-ka-nĕgĕri Tanjong Bunga.” Maka kata tuan putĕri, “Baik anak-ku muapakat dĕngan datok-mu Maharaja Dewana, karna ia-itu datok ka-pada-mu. Ada bonda ini dahulu hĕndak di-pĕristĕri-nya; akan tĕtapi tiada jadi; karna bonda ini anak-nya. Maka bonda pun hĕndak di-hantarkan balek ka-nĕgĕri Tanjong Bunga. Sĕbab pun tĕrhĕnti sa-kian lama-nya, karna hĕndak mĕlihatkan sĕtiawan ayahanda itu juga.” Maka kata Kĕra Kĕchil, “Tiada mahu anakanda bĕrmuapakat, karna anakanda mĕnjunjong titah Raja Sĕri Rama hĕndak di-bakar nĕgĕri Pulau Kacha Puri jadi habu arang; dan di-suroh mĕngadu kĕsaktian Maharaja Dewana itu dĕngan kĕsaktian anakanda. Hal ini-lah maka anakanda tiada muapakat dĕngan Maharaja Dewana itu; kalau-kalau di-murkaĭ oleh ayahanda baginda

ada-nya.” Maka kata tuan putĕri, “Wahai anakanda-ku, ada pun Maharaja Dewana itu tĕrlalu-lah kahar-nya, ada dua pĕrmainan-nya sa-pohon nyiur gading dan sa-pohon mĕmpĕlam di-situ pun tiada boleh salah sĕdikit bĕribu-ribu orang sudah di-bunoh-nya. Maka anak-ku sa-kali-kali jangan-lah pĕrgi ka-situ.” Dĕmi di-dĕngar oleh Kĕra Kĕchil Imam Tĕrgangga yang dĕmikian itu, maka ia pun sĕgĕra pĕrgi ka-pada pohon mĕmpĕlam itu di-ambil-nya sakalian buah-nya dan di-tĕndang-nya pokok-nya luloh lantak mĕnjadi laut tinggal. Maka ia pun pulang ka-rumah bonda-nya mĕmbawa buah mĕmpĕlam itu di-taroh di-dalam sa-biji tĕmpayan; di-suroh-nya makan ka-pada sakalian orang; kulit dan biji di-suroh balekkan. Sa-tĕlah itu, maka ia pun pĕrgi pula ka-pada nyiur gading itu di-pĕrbuat-nya dĕmikian juga laku-nya. Maka sakalian orang yang bĕrjaga di-situ pun tĕrlalu adzmat gadoh dan gĕmbar pĕrgi mĕngadap Maharaja Dewana pĕrsĕmbahkan hal pohon mĕmpĕlam dan nyiur gading itu sudah habis luloh lantak mĕnjadi laut tinggal. Maka titah Maharaja Dewana, “Laki-laki siapa yang bĕrbuat laku yang dĕmikian.” Di-suroh lihat. Maka di-pandang ada sa-ekur kĕra, lalu di-suroh tĕmbak dĕngan bĕdil. Maka ia pun turun mĕrupakan diri-nya sĕpĕrti sa-ekur kĕrbau jantan bĕrhadapan dĕngan Maharaja Dewana sĕraya bĕrkata, “Hai Maharaja Dewana aku ini sa-orang laki-laki yang tĕrlalu pĕrkasa, mĕmbawa titah Raja Sĕri Rama mĕngambil tuan putĕri Sa-kuntum Bunga Sa-tangkai; ĕngkau dahulu mĕngambil tuan itu dĕngan elmu hikmat kĕsaktian ĕngkau; aku sĕkarang hĕndak mĕmbawa bonda-ku dĕngan laki-laki-ku juga. Jika ada sa-barang laki-laki ĕngkau hĕndak-lah ĕngkau kĕluarkan.” Maka Maharaja Dewana pun lalu bĕrtitah mĕnyuroh tangkap ikat tangan-nya ka-bĕlakang. Maka kĕra itu pun bĕrdiam diri-nya lalu di-suroh tikam dĕngan kĕris; kĕris patah, di-tikam dĕngan lĕmbing lĕmbing pun patah. Maka di-surohkan-nya jadikan api sĕpĕrti bukit bĕsar-nya di-suroh bakar. Maka di-kĕrjakan orang. Sa-kĕtika ia di-dalam api itu habis tali pĕngikat-nya, dan ia pun sudah kĕluar mĕngadap Maharaja Dewana. Dĕmi di-

lihat oleh Maharaja Dewana sa-hĕlai bulu pun tiada hangus sĕraya ia bĕrkata, “Hai Maharaja Dewana, apa-lah lagi pĕrmainan ĕngkau.” Maka kata Maharaja Dewana, “Pĕrgi-lah ĕngkau pulang dahulu aku bĕrtanggoh ka-pada ĕngkau dalam tujuh hari ini.” Sa-tĕlah itu, Kĕra Kĕchil pun pulang. Sampai gĕnap hari yang kĕtujoh pada pagi-pagi ia sampai pada balai Maharaja Dewana lalu ia mĕmukul sĕgala gong gĕndang sĕrunai nafiri sa-laku orang hĕndak nobat. Ada pun Maharaja Dewana pada masa itu sĕdang bĕradu. Tĕlah mĕnĕngar bunyi-bunyian gĕndang itu, maka ia pun bangun lalu ka-balai; di-lihat Kĕra Kĕchil juga sĕdang bĕrmain sa-orang diri-nya. Maka tĕrlalu-lah murka di-dalam hati Maharaja Dewana sĕrta mĕnyuroh tangkap. Maka lashkar hulubalang pun mĕnyĕrbu mĕnangkap Kĕra Kĕchil itu. Maka ia pun mĕmbĕsarkan diri-nya sĕpĕrti kĕrbau jantan. Maka di-tangkap oleh hulubalang itu juga. Tĕlah tĕrikat itu, maka di-bawa orang ka-pada Maharaja Dewana. Maka Kĕra Kĕchil pun bĕrkata, “Hai hulubalang jikalau ĕngkau sakalian sunggoh hati hĕndak mĕmbunoh aku, pĕrgi-lah ĕngkau bawa kain balutkan badan aku dĕngan kain tĕgoh-tĕgoh; sudah itu tuang dĕngan minyak; ĕngkau bakar-lah nĕschaya aku mati dan hanchur sakalian hati-ku.” Tĕlah hulubalang mĕndĕngar pĕrkataan yang dĕmikian itu, maka sĕgĕra di-pĕrsĕmbahkan ka-pada Maharaja Dewana: maka Bitah Maharaja suroh kĕrjakan sĕpĕrti yang di-katakan Kĕra Kĕchil itu. Tĕlah sudah siap ikat dan balut, maka di-suroh bakar dĕngan api. Maka Kĕra Kĕchil pun bĕryang-yang-lah ka-pada dewata, “Jika sunggoh lagi aku sakti, maka mĕnjadi api-lah pulau Kacha Puri sa-mata-mata-nya itu.” Maka tĕrbakar nĕgĕri itu sudah; maka ia pun mĕngadap Maharaja Dewana, “Patek ini bĕrmohon hĕndak pulang ka-nĕgĕri Tanjong Bunga mĕmbawa bonda patek.” Maka kata Maharaja Dewana, “Baik, jika ĕngkau sampai ka-sana hĕndak-lah ĕngkau kukuhkan kota dan himpulkan lashkar hulubalang rayat tantĕra kamu; sa-hari ĕngkau sampai ka-nĕgĕri Tanjong Bunga, esok-nya itu sampai pula hĕndak mĕngadu kĕsaktian di-sana.” Tĕlah

bĕrkata-kata itu, maka Kĕra Kĕchil pun pulang mĕngadap bonda-nya mĕmbĕsarkan diri-nya sĕpĕrti gajah jantan. Maka di-ambil-nya tiga biji buah mĕmpĕlam dan tiga biji buah nyiur gading di-kulum pada mulut-nya lalu di-kelek bonda-nya putĕri Sa-kuntum Bunga Sa-tangkai itu. Maka ia mĕnghambur tĕrsĕndam ka-awan biru; tiba-tiba tuan itu jatoh ka-tĕngah padang Anta-Bĕranta di-hadapan Raja Sĕri Rama sĕrta di-pĕrsĕmbahkan bonda-nya dan nyiur gading dan buah mĕmpĕlam itu. Tĕlah di-lihat oleh Raja Sĕri Rama tuan putĕri Sa-kuntum Bunga Sa-tangkai dĕngan Kĕra Kĕchil, maka ia pun bĕrsiap hĕndak balek ka-nĕgĕri Tanjong Bunga. Maka Kĕra Kĕchil pun bĕrkĕrahkan mĕnghimpunkan sĕgala hulubalang-nya mĕnĕrangi jalan hĕndak balek ka-nĕgĕri-nya: bĕrapa lama-nya di-jalan itu tujuh hari tujuh malam, sampai-lah ka-nĕgĕri Tanjong Bunga. Maka sakalian orang bĕsar-bĕsar di-dalam nĕgĕri itu pun sangat-lah suka datang bĕrhimpun mĕngalu-ngalukan Raja Sĕri Rama datang mĕmbawa istĕri-nya Sa-kuntum Bunga Sa-tangkai sĕrta dĕngan anak-anda Kĕra Kĕchil. Maka di-palu orang-lah sĕgala gong gĕndang sĕrunai nafiri alamat raja yang bĕsar bĕroleh kĕsukaan. Maka Kĕra Kĕchil Imam Tĕrgangga pun mĕngadap Raja Sĕri Rama pĕrsĕmbahkan langgaran Maharaja Dewana hĕndak datang di-dalam tujuh hari ini mana-mana kota yang rĕndah di-suroh tinggikan, yang nipis di-tĕbalkan, yang lama di-baharukan. Maka sakalian rayat bala tantĕra pun bĕrhimpun dari-pada hujung nĕgĕri sampai ka-pangkal nĕgĕri mĕngĕrjakan sĕgala kota parit dan bĕrsiapkan sĕgala mĕriam sĕnapang lela rĕntaka pĕstol pĕmuras ubat pĕluru. Tĕlah gĕnap ka-pada hari yang kĕtujuh tĕrang chahaya mĕnjadi kĕlam kabut-lah. Sa-kĕtika lagi maka tampak-lah sĕgala hulubalang lashkar rayat tantĕra Maharaja Dewana pĕnoh sĕsak di-luar kota Raja Sĕri Rama sĕrta mĕndirikan bĕbĕrapa khemah dan mĕmalu sĕgala bunyi-bunyian gĕndang pĕpĕrangan sayup-sayup bahasa kĕdĕngaran sa-laku tĕrangkat nĕgĕri Tanjong Bunga itu. Maka bĕrsambutan pula dĕngan bunyi gong dan gĕndang dari dalam kota lama. Sa-kĕtika

bĕrsahut-sahutan gĕndang pĕpĕrangan itu, maka kĕdua pehak tantĕra pun bangkit berang lalu bĕrpĕrang tĕrang chuacha mĕnjadi kĕlam kabut oleh sangat banyak asap mĕriam. Sa-kĕtika bĕrpĕrang itu, maka banyak-lah darah tumpah ka-bumi mĕngalir sĕpĕrti ayer sĕbak laku-nya dan sĕgala bangkai bĕrkaparan sĕpĕrti anak kaki dan sĕgala yang bĕsar bĕrtangguran sĕpĕrti batang hĕndak hilir. Sa-tĕlah sudah darah tumpah ka-bumi itu, maka baharu-lah tĕrang chuacha tampak kilat sĕnjata mĕmanchar sampai ka-udara dan kĕdĕngaran sĕgala suara yang bĕrani bĕrtĕgaran dan jĕrit yang pĕnakut pun tĕrlalu hiboh gĕmpar adzmat bunyi-nya dari-pada sangat kĕras langgaran Maharaja Dewana itu hingga sampai tujuh hari tujuh malam. Maka kĕdua pehak tantĕra pun bĕrsĕru-lah masing-masing pulang pada khemah-nya. Sa-tĕlah itu maka di-bulang oleh Maharaja Dewana rayat yang tujuh ribu, maka tinggal tujuh ratus. Maka ia pun mĕngambil pĕti kĕchil banian sakti bĕrtatah gewang di-kĕpala tĕmpat tidur lalu di-buka mĕngambil chĕndana janggi kĕmĕnyan barus ubat tiga pĕtĕrum pĕluru tiga biji istinggar bĕrtatah ĕmas sama jadi. Maka di-bakar puntong gaharu dan kĕmĕnyan itu lalu di-asap istinggar itu sĕrta bĕryang-yang ka-pada dewata, “Barang yang’ ku chita’ ku pĕroleh kĕhĕndak mĕnjadi sahaja aku pintakan binasa rayat lashkar rayat Raja Sĕri Rama sĕrta di-gĕrtak istinggar itu.” Maka turun ayer dari-pada mulut-nya tiga titek. Maka Maharaja Dewana pun tahu-lah akan pĕpĕrangan itu alamat alah. Maka ia pun mĕnangis. Maka di-isi-nya sĕrta di-buboh pĕluru tiga biji. Maka lalu di-rĕngkoh istinggar buatan Jawa sa-kali di-lĕtupkan tiga kali dĕgum-nya asap bĕrpayong-payong ka-udara bunyi-nya bagai bumi di-gĕrak gĕmpa di-dalam nĕgĕri Tanjong Bunga. Maka pĕluru-nya itu pun lalu mĕngĕna ka-pada Raja Laksamana bĕratur tungku. Maka ia pun rĕbah. Tĕlah di-lihat oleh Kĕra Kĕchil Imam Tĕrgangga akan bapa saudara-nya sudah tĕrkĕna itu, maka ia pun mĕlompat pĕrgi ka-gunong Ēnggil-Bĕrĕnggil mĕngambil ubat Raja Laksamana itu. Maka di-pandang ka-pada



khemah Maharaja Dewana sudah tĕrangkat panji-panji puteh alamat mĕngaku tewasan pĕrang-nya yang dĕmikian itu. Maka ia pun mĕmanggil Kĕra Kĕchil Imam Tĕrgangga sĕrta bĕrtĕmu kĕdua-nya. Maka Maharaja Dewana pun mĕmbĕri hormat dĕngan bĕbĕrapa kĕpujian sĕraya bĕrkata, “ Hai Kĕra Kĕchil, pada hari ini tĕlah bĕrhĕnti-lah pĕpĕrangan kita: tĕtapi aku pinta hidupan sakalian hulubalang lashkar rayat bala tantĕra aku yang sudah mati supaya balek aku, bawa balek pulang ka-nĕgĕri Pulau Kacha Puri.” Maka Kĕra Kĕchil pun mĕmbakar chĕndana gaharu kĕmĕnyan barus dan di-asapkan ayer sĕrta di-pĕrcheakkan ka-pada sakalian orang yang mati itu pun kĕmbali hidup sĕmua-nya bangkit mĕnyĕmbah kaki Kĕra Kĕchil Imam Tĕrgangga sĕrta dĕngan rihi gĕgak tĕrlalu adzmat bunyi-nya. Maka Maharaja Dewana pun bĕrangkat pulang ka-nĕgĕri-nya; tĕrhĕnti-lah chĕrita itu.

Kalakian apakala Raja Sĕri Rama tĕlah bĕrhĕnti dari-pada pĕpĕrangan itu, lalu mĕmulaĭ-lah bĕrjaga-jaga tujuh hari tujuh malam mĕnyĕmbĕleh sĕgala kĕrbau lĕmbu ayam itek kambing hĕndak mĕngatur sĕgala inang pĕngasoh kanda manda Kĕra Kĕchil. Tĕlah sudah bĕrsuka-sukaan itu, lalu di-atur alat pawai sĕgala kĕrajaan dĕngan chukup lĕngkap sĕpĕrti putĕra raja yang bĕsar-bĕsar jua. Sa-tĕlah itu maka ia pun dudok-lah pada balai bĕsar bĕrsuka-sukaan pada tiap-tiap hari dĕngan sĕgala raja-raja dan orang bĕsar-bĕsar dan kanda manda-nya. Sa-tĕlah itu bĕbĕrapa lama-nya sampai tiga bulan, maka Kĕra Kĕchil Imam Tĕrgangga pun mĕnyuroh inang tua pĕrgi mĕngadap ayahanda bonda-nya “ Jika sunggolh ia mĕngaku anak ka-pada beta pinta pinangkan tuan putĕri Rĕnek Jintan putĕra Raja Shah Kobad di-nĕgĕri Bandar Tahwil. Jika tidak ayahanda bonda pinangkan beta dĕngan putĕri itu beta pun hĕndak balek mĕmbuang diri ka-dalam hutan.” Sa-tĕlah itu, maka inang tua pun mĕngangkat tangan lalu pĕrgi mĕngadap Raja Sĕri Rama kĕdua laki istĕri di-dalam bilek anjong istana pĕrsĕmbahkan dĕmikian itu. Maka baginda pun tĕrsĕnyum sĕraya bĕrtitah, “ Baik-lah inang tua, besok beta muapakat dĕngan sĕgala orang bĕsar-bĕsar mĕnyuroh

utusan ka-nĕgĕri Bandar Tahwil itu.” Sa-tĕlah kĕ-esokan hari-nya, dari-pada pagi-pagi hari, maka Raja Sĕri Rama pun mĕmanggil sĕgala orang bĕsar-bĕsar dan mĕnghimpunkan sĕgala rayat bala tantĕra ka-dalam balai bĕsar hĕndak mĕnyuroh utusan ka-nĕgĕri Bandar Tahwil. Tĕlah lĕngkap sa-kalian, maka di-tulis sa-puchok surat di-suroh hantarkan kepada Orang Kaya Tĕmĕnggong sĕrta dĕngan sĕgala bingkisan dĕngan sa-chukup lĕngkap bĕtapa adat raja yang bĕsar-bĕsar mĕminang juga. Tĕlah siap sĕmua-nya, maka Tĕmĕnggong pun bĕrjalan-lah dĕngan sĕgala rayat bala tantĕra-nya mĕnuju jalan ka-nĕgĕri Bandar Tahwil. Antara bĕbĕrapa lama-nya di-jalan itu tujuh hari tujuh malam, maka sampai-lah pada pĕminggiran nĕgĕri Bandar Tahwil. Maka pada hari yang kĕdĕlapan, sampai-lah pada kota Raja Shah Kobad; maka ia pun kĕluar-lah mĕnyambut Tĕmĕnggong lalu di-bawa masuk ka-dalam kota langsung lintas ka-balai Raja Kobad. Sa-kĕtika dudok itu, maka Tĕmĕnggong pun lalu pĕrsĕmbahkan sĕgala bingkisan itu sĕrta surat Raja Sĕri Rama; lalu di-sambut oleh Raja Shah Kobad di-bacha di-hadapan istĕri-nya dari-pada awal sampai akhir-nya. Maka pĕham-lah ia akan pĕrkataan yang tĕrsĕbut itu, Raja Sĕri Rama mĕminangkan anak-nya Kĕra Kĕchil Imam Tĕrgangga dĕngan tuan putĕri Rĕnek Jintan. Maka ia pun pikir di-dalam hati-nya, “Jika tiada di-turutkan kĕhĕndak Raja Sĕri Rama ini, tĕntu-lah malu ia di-dĕngar oleh raja-raja, akhir-nya akan bĕrpĕrang aku pula dĕngan Raja Sĕri Rama itu; baik-lah aku tĕrima jua anak-nya sudah janji aku hĕndak bĕrmĕnantukan kĕra juga.” Tĕlah sudah di-pikirkan-nya, maka ia pun bĕrtitah ka-pada Tĕmĕnggong dĕmikian bunyi-nya, “Hai Orang Kaya Tĕmĕnggong, ada pun kĕhĕndak tuan-mu Raja Sĕri Rama itu, tĕlah aku tĕrima anak-nya itu mĕnjadi mĕnantu-ku. Maka tiada-lah banyak pikiran lagi, sĕgĕra juga hĕndak di-kahwinkan putĕri beta dĕngan Kĕra Kĕchil Imam Tĕrgangga. Sa-kĕtika, maka hidangan pun kĕluar-lah dari dalam istana bĕrbagai-bagai nemat juadah yang lazat-lazat chita rasa-nya. Tĕlah itu maka hari pun malam, masing-masing pun kĕmbali tidur

pada tempat-nya. Maka tĕlah siang kĕsokkan hari-nya, Raja Shah Kobad pun kĕluar ka-balai pĕnghadapan sĕraya bĕrtitah ka-pada Tĕmĕnggong, mĕnyurohkan bĕrbalek ka-nĕgĕri Tanjong Bunga pĕrsĕmbahkan ka-pada Raja Sĕri Rama mĕnyurohkan bawa Kĕra Kĕchil itu, "Sa-hari sampai, sa-hari itu juga di-limau sĕrta di-nikahkan dĕngan tuan putĕri Rĕnek Jintan, tiada-lah beta bĕrkirim surat ka-pada Raja Sĕri Rama itu." Tĕlah itu maka Tĕmĕnggong pun bĕrmohon-lah lalu bĕrjalan kĕluar kota mĕnuju jalan ka-nĕgĕri Tanjong Bunga. Antara bĕbĕrapa lama-nya di-jalan itu tujuh hari tujuh malarni, maka sampai-lah ka-nĕgĕri Tanjong Bunga lalu masuk kota; pada kĕtika itu Raja Sri Rama pun hadzir di-balai pĕnghadapan tĕngah pĕnoh sĕsak di-hadapi oleh sĕgala orang bĕsar-bĕsar. Maka Tĕmĕnggong naik mĕngadap Raja Sĕri Rama sĕraya bĕrdatang sĕmbah, "Ampun tuanku, bĕribu-ribu ampun harapkan di-ampun kira-nya sĕmbah patek, ada pun hal patek yang di-titahkan oleh tuanku pĕrgi ka-nĕgĕri Bandar Tahwil ka-pada Raja Shah Kobad mĕminangkan anakanda baginda Kĕra Kĕchil Imam Tĕrgangga dĕngan tuan putĕri Rĕnek Jintan itu, maka sudah-lah sampai patek ka-sana dan langsong mĕngadap Raja Shah Kobad itu mĕnyampaikan titah tuanku itu, sudah-lah di-tĕrima-nya anak itu. Maka inilah di-surohkan patek mĕngadap tuanku, sĕrta titah-nya. Sa-hari patek sampai mĕngadap tuanku, sa-hari itu juga di-suroh balek mĕmbawa Kĕra Kĕchil Imam Tĕrgangga itu; sa-hari sampai ka-pada-nya, pada hari itu juga hĕndak di-limau lalu di-nikahkan." Tĕlah Raja Sĕri Rama mĕndĕngarkan sĕmbah Tĕmĕnggong dĕmikian itu, maka ia pun tĕrlalu suka sĕraya bĕrtitah ka-pada orang yang di-balai itu di-suroh bĕrlĕngkap sĕgala alat kĕlĕngkapan hĕndak bĕrjalan pada esok hari-nya sĕrta mĕmbĕri tahu ka-pada Kĕra Kĕchil Imam Tĕrgangga mĕngatakan hĕndak bĕrjalan pada esok hari-nya. Maka Kĕra Kĕchil pun bĕryang-yang-lah mĕmanggil sĕgala hulubalang lashkar rayat bala tantĕra-nya mĕnyuroh tĕbas jalan bĕtul mĕnuju ka-nĕgĕri Bandar Tahwil. Sa-kĕtika itu, maka Janggat Mahit Baya Panglima Baya Bikar hulubalang

Narun Tĕgangga Napurun Tĕgangga Samilun Sang Sakĕrun Bĕranta Nika Kĕmala dan Dardi Mala Jĕmbuna Sang Kĕmala Sina raja Singa Mĕrjan dan Mĕrjan Singa pun datang-lah mĕmbawa rayat bala tantĕra-nya pĕnoh sĕsak sa-panjang hutan rimba itu ia bĕkĕrja mĕnĕbas jalan dari-pada nĕgĕri Tanjong Bunga sampai ka-nĕgĕri Bandar Tahwil. Maka malam-malaman itu ia bĕrkĕrja dari-pada awal sĕnja kala itu hingga sampai bintang timur timbul naik fajar mĕnyinsing mĕnggĕrak tanda hari akan siang. Maka jalan itu pun sudah siap sĕpĕrti di-bĕntang sa-hĕlai rumput pun tiada tinggal. Sa-tĕlah itu, maka sĕgala rayat bala tantĕra pun masing-masing pulang ka-tĕmpat-nya.

Sa-tĕlah hari tĕrang chuacha, maka Raja Sĕri Rama kĕdua laki istĕri dan Tĕmĕnggong Laksamana dan sĕgala orang bĕsar-bĕsar sakalian biduanda pun di-titahkan oleh Raja Sĕri Rama bĕrjalan dahulu. Tĕlah sudah bĕrjalan rayat bala tantĕra itu, maka ia pun bĕrangkat tiga bĕranak dĕngan Kĕra Kĕchil Imam Tĕrgangga di-iringkan oleh sĕgala orang bĕsar-bĕsar bĕrjalan mĕnuju ka-nĕgĕri Bandar Tahwil. Sĕlang antara bĕbĕrapa lama-nya di-jalan itu, maka sampai pada pĕminggiran nĕgĕri Bandar Tahwil. Tĕlah kĕdĕngaran-lah khabar-nya ka-pada Raja Shah Kobad Raja Sĕri Rama sudah sampai ada di-luar kota Raja Shah Kobad dĕngan istĕri-nya dan sĕgala orang bĕsar-bĕsar-nya, maka Raja Shah Kobad sĕgĕra bĕrkĕrah sĕgala orang bĕsar-bĕsar dan rayat bala tantĕra-nya pĕrgi mĕnyambut mĕngalu-ngalukan Raja Sĕri Rama di-luar kota. Tĕlah bĕrtĕmu kĕdua-nya sama-sama mĕmbĕri hormat kĕdua-nya lalu bĕrjabat tangan. Maka Raja Shah Kobad pun lalu mĕmbawa Raja Sĕri Rama ka-dalam kota di-bĕri sa-buah istana chukup lĕngkap dĕngan sĕpĕrti alat kĕrajaan yang bĕsar. Maka sa-tĕlah sudah tĕtap sĕgala orang bĕsar-bĕsar dan hulubalang rayat bala tantĕra-nya masing-masing dĕngan tĕmpat-nya, maka Raja Shah Kobad dan Raja Sĕri Rama pun bĕrbichara hĕndak mĕmulaĭ bĕrjaga-jaga tiga hari tiga malam. Maka di-limau-lah Kĕra Kĕchil Imam Tĕrgangga dan tuan putĕri Rĕnek Jintan pada malam jumaat

kĕtika malam yang baik saat yang sĕmpurna, maka bĕr-himpun-lah sĕgala lĕbai dan haji imam dan khatib mĕnikahkan Kĕra Kĕchil Imam Tĕrgangga dĕngan tuan putĕri Rĕnek Jintan. Tĕlah bĕrsatu Kĕra Kĕchil Imam Tĕrgangga dĕngan tuan putĕri itu, maka Raja Sĕri Rama pun bĕrmohon ka-pada Raja Shah Kobad hĕndak balek ka-nĕgĕri Tanjong Bunga. Sa-tĕlah sudah Raja Sĕri Rama bĕrangkat pulang itu, maka Kĕra Kĕchil Imam Tĕrgangga pun tinggal-lah di-nĕgĕri Bandar Tahwil mĕlakukan kĕsukaan-nya dĕngan tuan putĕri Rĕnek Jintan. Sa-tĕlah sĕlĕsai dari-pada pĕkĕrjaan nikah itu, maka pada malam yang kĕtiga-nya, waktu tĕngah malam ia pun kĕluar-lah dari-pada sarong-nya mĕnjadi sĕpĕrti sipat manusia. Maka sarong-nya itu pun di-taruh di-balek bantal bĕsar. Maka ia pun pĕrgi santap pĕnganan rasul dan ayer panas dĕngan pĕlbagai neemat yang lazat chita rasa-nya; sudah santap makan-makanan itu, santap sireh sa-kapur pada tepak jorong chĕrana Banjar. Sa-tĕlah itu maka ia pun pĕrgi bĕradu bĕrsama-sama dĕngan tuan putĕri pada tĕmpat pĕraduan-nya. Maka tuan putĕri pun sĕdia-lah mĕlihatkan kĕlakuan Kĕra Kĕchil yang dĕmikian itu hingga bĕrturut-turut dua malam; apa-kala malam ia kĕluar dari-pada sarong-nya tĕrlalu elok rupa-nya sĕpĕrti pĕrnama bulan ĕmpat-bĕlas hari bulan gilang-gĕmilang kilau-kilauan. Maka sampai pada malam yang kĕtiga-nya, maka tuan putĕri Rĕnek Jintan pun bĕrtitah ka-pada ma' inang tua di-suroh bĕrbantalkan nyiur bulat dan di-suroh chari sireh tawar pinang tawar, sireh manis pinang manis; dan sireh mabok pinang mabok. Tĕlah di-kĕrjakan inang tua sĕpĕrti titah tuan putĕri itu siap sakalian-nya, maka di-hadzirkan pada santapan Kĕra Kĕchil itu. Maka tatkala orang sĕdang lena tidur, ia pun kĕluar dari-pada sarong-nya itu di-buboh-nya di-balek bantal bĕsar; ia pun mĕmbasoh muka lalu santap sĕgala makanan yang tĕrsaji itu; sudah santap sĕgala neemat itu, lalu mĕngambil tĕmpat sireh tepak-nya ĕmas chĕrana banjar di-makan sa-kapur di-rasa tĕrlalu tawar ia pun kumur-kumur; di-santap sa-kapur lagi tĕrlalu manis. Maka ia pun hairan di-dalam hati-nya, lalu



di-santap sa-kapur lagi lalu ia masok bĕradu tĕrlalai karna mabok sireh itu. Maka inang tua pun bangkit mĕngambil sarong-nya kĕra itu lalu di-bakar asap-nya mĕnjadi kain puteh abu-nya mĕnjadi uri. Maka hari pun sampai dini-hari, ayam pun ramai bĕrtĕpok arak mĕngilai. Maka Mambang Bongsu pun bangun jaga dari-pada pĕraduan. Maka di-lihat pada bantal bĕsar-nya sarong itu sudah tiada. Maka ia pun balek tidur ka-tĕmpat pĕraduan; hari pun sudah siang. Maka tuan putĕri pun bangun dari-pada bĕradu lalu bĕrtitah ka-pada sĕgala dayang-dayang mĕnyuroh siap sĕgala nasi santapan. Tĕlah sudah siap sakalian-nya, maka Mambang Bongsu pun bangun santap dua laki istĕri. Tĕlah sudah santap tuan putĕri dĕngan Raja Mambang Bongsu itu, maka inang tua pun pĕrgi-lah mĕngadap Raja Shah Kobad pĕrsĕmbahkan Kĕra Kĕchil Imam Tĕrgangga sudah mĕnjadi manusia tĕrlalu elok rupa paras-nya gilang-gĕmilang kilau-kilauan. Maka ia pun sĕgĕra datang hĕndak mĕlihat anak-nya sudah mĕnjadi manusia. Tĕlah sampai ia di-rumah tuan putĕri itu, maka Raja Shah Kobad pun bĕrtitah mĕnyuroh mĕnghimpunkan sĕgala anak-anak raja-raja dan orang bĕsar-bĕsar rayat bala tantĕra-nya oleh kĕsukaan anak-nya itu sudah mĕnjadi manusia sĕrta bĕrhimpun sakalian orang bĕsar-bĕsar itu. Maka ia pun bĕrtitah ka-pada Tĕmĕnggong mĕnyuroh mĕmbĕri tahu ka-pada Raja Sĕri Rama di-nĕgĕri Tanjong Bunga akan Kĕra Kĕchil Imam Tĕrgangga sudah mĕnjadi manusia tĕrlalu baik rupa-nya sĕrta di-pĕrsilakan Raja Sĕri Rama kĕdua laki istĕri datang bĕrangkat ka-nĕgĕri Bandar Tahwil. Tĕlah habis titah Raja Shah Kobad itu, maka Tĕmĕnggong pun bĕrjalan mĕnuju ka-nĕgĕri Tanjong Bunga. Antara bĕbĕrapa lama-nya tujuh hari tujuh malam di-jalan itu, sampai-lah ia ka-nĕgĕri Tanjong Bunga lalu masok kota langsung naik balai pĕnghadapan. Ada pun pada masa itu Raja Sĕri Rama sĕdang hadzir di-balai tĕngah pĕnoh sĕsak di-hadap oleh orang bĕsar-bĕsar-nya. Sa-kĕtika lagi maka Tĕmĕnggong pun lalu mĕngadap sĕraya bĕrdatang sĕmbah “Ampun tuanku bĕribu-ribu ampun, harap di-ampun sĕmbah patek hamba tua.

Ada pun patek datang mēngadap duli yang maha mulia ini, mēnjunjong titah paduka adinda Raja Shah Kobad di-nēgēri Bandar Tahwil maalamkan hal paduka anakanda baginda Kēra Kēchil Imam Tērgangga itu sudah mēnjadi manusia tērlalu elok rupa paras-nya; karna itu-lah paduka adinda yang di-Bandar Tahwil harap mēmpērsilakan tuanku kēdua laki istēri bērangkat ka-nēgēri Bandar Tahwil.” Tēlah di-dēngār oleh baginda akan sēmbah Tēmēnggong dēmikian itu, maka ia pun tērlalu suka hati-nya lalu bērangkat masuk mēndapatkan istēri-nya tuan putēri Sa-kuntum Bunga Sa-tangkai bērkhabarkan anakanda baginda Kēra Kēchil Imam Tērgangga sudah mēnjadi manusia sērta Raja Shah Kobad mēnyuroh kita pērgi ka-Bandar Tahwil pada hari ini juga. Tēlah tuan putēri mēndēngarkan yang dēmikian itu, maka ia pun sēgēra bērtitah ka-pada sēgala dayang-dayang akan bērsiap hēndak bērjalan itu. Tēlah siap sēmua-nya kēlēngkapan, bētapa alat raja yang bēsar-bēsar juga: tēlah kēsokan hari-nya, dari-pada pagi-pagi hari, maka Raja Sēri Rama kēdua laki istēri pun bērangkat-lah di-iringkan oleh sēgala rayat bala tantēra. Antara tujuh hari tujuh malam di-jalan itu, sampai-lah ia ka-Bandar Tahwil bērtēmu Raja Shah Kobad dan anakanda baginda Mambang Bongsu, pēnoh sēsak rayat bala tantēra kēdua buah nēgēri di-dalam kota Bandar Tahwil itu. Antara bēbērapa hari Raja Sēri Rama dudok di-dalam Bandar Tahwil itu tērlalu suka mēmalu bunyi-bunyian sēgala gong sērunai nafiri; antara itu Raja Shah Kobad pun pērgi mēngadap Raja Sēri Rama muapakat hēndak bērkērja mēngahwinkan anakanda itu sa-kali lagi akan bērpuas-puas hati bērtanding kērja masing-masing nēgēri-nya, “ Dalam tiga bulan ini kita tukar rayat bala tantēra di-Bandar Tahwil bawa ka-nēgēri Tanjong Bunga, rayat bala tantēra Tanjong Bunga bawa ka-Bandar Tahwil dari-pada anak raja-raja dan orang bēsar-bēsar-nya karna kita masing-masing bēranak sa-orang sahaja.” Tēlah itu maka sangat bērkēnan ka-pada hati Raja Sēri Rama kēhēndak Raja Shah Kobad itu. Maka ia pun bērangkat

pulang ka-nĕgĕri Tanjong Bunga mĕmbawa anak-nya Mambang Bongsu. Tĕlah ia ka-nĕgĕri-nya, lalu mĕmulaĭ bĕrjaĕa-jaga mĕnghimpunkan sĕgala orang-orang bĕsar dan mĕnalu sĕgala bunyi-bunyian dan mĕnyĕmbĕleh sĕgala kĕrbau lĕmbu kambing ayam itek bĕribu-ribu laksa, kĕrak nasi mĕnjadi bukit dan darah kĕrbau lĕmbu mĕnjadi laut tinggal dan ayer didĕh mĕnjadi anak sungai di-kĕrjakan oleh sĕgala orang bĕsar-bĕsar nĕgĕri Bandar Tahwil. Sa-tĕlah gĕnap tiga bulan kĕrja itu, maka Raja Sĕri Rama dan anak raja-raja dan orang bĕsar-bĕsar pun bĕrangkat ka-Bandar Tahwil. Ada pun akan Raja Shah Kobad dĕmikian itu juga pĕkĕrjaan-nya. Tĕlah sampai Raja Sĕri Rama ka-dalam nĕgĕri Bandar Tahwil, maka bĕrtĕmu-lah kĕdua pehak angkatan raja itu bĕrkĕrja pula sa-mula tujuh hari tujuh malam lalu-lah di-satukan pĕngantin laki-laki dĕngan pĕngantin pĕrĕmpuan di-atas pĕtĕrana yang kĕemasan bĕrtatahkan mutu manikam bĕrumbairumbaikan mutiara. Tĕlah sudah sĕlĕsai pĕkĕrjaan nikah kahwin itu, maka Mambang Bongsu pun kĕkal-lah dĕngan istĕri-nya tuan putĕri Rĕnek Jintan sa-tiap hari mĕlakukan kĕsukaan-nya dan Raja Sĕri Rama pun pulang ka-nĕgĕri-nya Tanjong Bunga dĕngan sakalian-nya.

Arakian, maka Mambang Bongsu pun tinggal-lah di-dalam nĕgĕri Bandar Tahwil; antara bĕbĕrapa lama-nya, maka Raja Shah Kobad pun pikir di-dalam hati-nya, ia pun sudah tua; “Baik-lah nĕgĕri Bandar Tahwil ini aku sĕraĕkan pada anak mĕnantu-ku Mambang Bongsu, aku sa-kadar mĕmangku sahaja.” Tĕlah putus pikiran-nya yang dĕmikian, maka ia pun sĕgĕra mĕmanggil Mambang Bongsu mĕnyĕraĕkan sĕgala pĕrentah adat aturan nĕgĕri yang salah mati di-suroh bunoh yang bĕrdosa di-pukul di-balun juga yang dosa rĕndam di-suroh rĕndam juga. Sa-tĕlah itu, maka tĕtap-lah Mambang Bongsu mĕnjadi khalifah di-dalam Bandar Tahwil. Bĕrapa lama-nya mĕnjadi raja itu, sa-hingga sa-tahun dua-bĕlas bulan. Maka pada suatu hari tĕrsĕbut-lah pĕrkataan Jin kĕpala tujuh bĕrkĕhĕndakkan tuan putĕri Rĕnek Jintan kapada Raja Shah Kobad: jika tiada di-bĕri tuan putĕri itu,

maka di-suroh kukohkan sakalian kota parit hēndak di-langgar dēngan laki-laki ia hēndak di-milek rata nēgēri Bandar Tahwil. Tēlah di-dēngar oleh Raja Shah Kobad kēhēndak Raja Jin kēpala tujuh yang dēmikian itu, maka ia pun tērlalu-lah susah hati-nya lalu mēndapatkan putēra-nya Mambang Bongsu hēndak mēmbalas pērkataan kēhēndak Raja Jin kēpala tujuh itu. Maka kata Mambang Bongsu, “Hal itu jangan ayahanda bērsusah-susah hati; atas anakanda-lah mēlawan-nya; tētapi anakanda pinta hampakan tujuh buah rumah dan pinta kērtas sa-buah kapal.” Tēlah di-siapkan oleh Raja Shah Kobad akan kēhēndak anak-nya itu, maka ia pun tiada-lah apa kērja-nya mēmbuat burong kērtas malam siang hingga pēnoh burong kērtas itu tujuh buah rumah; lalu di-kunchi-nya. Antara sa-bulan lama-nya, maka Raja Jin kēpala tujuh pun sampai-lah di-luar kota. Maka ia pun bērsēru-sēru minta lawan, “Jika siapa laki-laki silakan mēngadu laki-laki di-luar kota ini.” Tēlah di-dēngar oleh sēgala orang bēsar-bēsar sēgēra-lah pērsēmbahkan ka-pada Mambang Bongsu. Maka ia pun sēgēra mēngambil anak kunchi mēmbuka pēti kēchil banian sakti bērtatah gewang mēngambil chēndana janggi kēmēnyan barus itu sēraya bēryang-yang ka-pada sēgala dewata mēnchita burong itu suroh tērbang pērgi mēlawan Raja Jin kēpala tujuh; sa-ekur di-tēpis sa-puloh datang; sa-puloh di-tēpis sa-ribu datang. Makahari pun tērang chuacha mēnjadi kēlam kabut sa-laku hari sudah malam; oleh karna kēbanyakkan kawan-kawan burong itu. Maka Raja Jin kēpala tujuh itu pun sudah-lah tiada tēntu sa-barang laku-nya; lalu ia mēngambil chēndana janggi kēmēnyan barus di-bakar-nya sambil mēnchita Janggit Mabit Baya Pēnglima Baya Narun Tēgangga Napurun Tēgangga Sangkurun Tēgangga Bēranta Nila Kēmala dan Dardi Mala Jēmbuna raja Singa Mērian Singa dan Bērantalawi dan Mila-Mila Gēdang Gējamba sērta ia bērchēkak pinggang mēngadap ka-pada ēmpat pēnjuru alam dunia ini, “Dēngan titah adek-ku Kēra Kēchil Imam Tēgangga mari-lah ēngkau sakalian bērhimpun mēndapatkan aku.” Maka sakalian rayat lashkar itu pun datang-lah

bĕrhimpun pĕnolĕ sĕsak mĕmanjat dan mĕngĕrumun Raja Jin kĕpala tujoh itu. Maka sudah-lah Raja Jin itu bĕrtambah-tambah susah dan gadoh. Dalam antara itu maka Mambang Bongsu pun sampai-lah bĕrhadapan dĕngan Raja Jin kĕpala tujoh itu. Dĕngan sa-kĕtika itu sĕgala kĕra dan burong itu pun habis-lah undur mĕmbawa diri-nya. Maka hari pun sudah-lah kĕmbali tĕrang chuacha sĕpĕrti sĕdia lama. Maka di-pandang oleh Jin kĕpala tujoh, ada-lah sa-orang muda pada hadapan-nya tĕrlalu indah rupa-nya. Maka kata Jin itu, “Hai manusia siapa ĕngkau?” Maka jawab Mambang Bongsu, “Wahai abang rupa-nya sudah tiada mĕngĕnal adek. Ada pun adek ini dahulu bĕrnama Kĕra Kĕchil Imam Tĕrgangga yang mĕmbawa titah Raja Rama mĕngambil istĕri-nya di-Pulau Kacha Puri. Maka tat kala di-gunong yang sudah kita bĕrakuan saudara, abang ada mĕmbĕri sa-bĕntok chinchin pada adek; ini-lah chinchin-nya; sĕkarang adek sudah di-kahwinkan ayah bonda kita di-sini dĕngan tuan putĕri Rĕnek Jintan itu.” Dĕmi Raja Jin kĕpala tujoh mĕndĕngar yang dĕmikian itu, maka ia pun tundok bĕrtangis-tangisan kĕdua-nya, lalu di-bawa oleh Mambang Bongsu akan Raja Jin itu pulang ka-rumah-nya di-pĕrjamu makan minum dĕngan sĕpĕrti-nya sĕrta bĕrsuka-sukaan sattiap hari mĕnghimpunkan sĕgala raja-raja dan orang bĕsar-bĕsar dĕngan pĕrinĕinan pĕlbagai bunyi-bunyian yang indah-indah. Maka bĕbĕrapa lama-nya itu, maka Raja Jin kĕpala tujoh pun bĕrmohon pulang pada nĕgĕri-nya sĕrta mĕmbĕri apa-apa janji: jika apa sĕsak kĕsukaran Mambang Bongsu panggil ia-nya, dan Mambang Bongsu pun jika apa-apa sĕsak Raja Jin di-suroh panggil ia-nya. Sa-tĕlah itu, maka Raja Jin pun tĕrbang-lah pulang ka-pada asal-nya, dan Mambang Bongsu pun tĕtap-lah mĕnjadi khalifah di-atas takhta singgasana kĕrajaan di-nĕgĕri Bandar Tahwil ada-nya. Tamat-lah Hikayat Raja Sĕri Rama dĕngan tuan putĕri Sa-kuntum Bunga Sa-tangkai di-nĕgĕri Tanjong Bunga dan putĕri-nya Kĕra Kĕchil Imam Tĕrgangga kĕmbali pada asal-nya manusia mĕnjadi raja di-nĕgĕri Bandar Tahwil. Maka antara kĕdua



buah nĕğĕri itu, tiada-lah bĕrputusan utus-mĕngutus pada tiap-tiap tahun ada-nya.

Tamat hikayat ini di-dalam Bandar nĕğĕri Singapura pada June 1886.





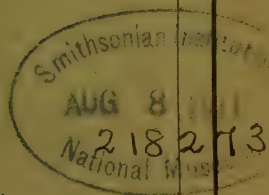


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# REMBAU,

## ONE OF THE NINE STATES.

**Its History,  
Constitution,  
and Customs.**

— BY —

C. W. C. PARR AND W. H. MACKRAY,

of the

Federated Malay States Civil Service.



Journal No. 56,

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## ERRATA.

### Page.

- 1, last line, *for* Office *read* Officer.
- 5, line 22, *for* Reduanda *read* Beduanda.
- 7, line 19, *for* 1820 *read* 1812.
- 8, line 13, *for* board *read* broad.
- 10, footnote, transpose a and g at end of lines 2 and 3.
- 14, line 25, *for* 1691 *read* 1660.
- 17, line 7, delete "known as."
- 18, line 1, *for* Sultan *read* Suzerain.
- 20, line 1, *for* 1832 *read* 1831.
- 23, footnote, read "by Saiyid Hamid as."
- 29, footnote, read: "vide chap. I, p. 2."
- 31, footnotes (1) and (2) should be (2) and (1) respectively.
- 34, footnote (2) should read: § 4 sub *lembaga*.
- 35, lines 16 and 17, omit "a under".
- 38, footnote, *read* ikut, *not* iku.
- 42, line 10, *for* customs *read* custom.  
line 20, *for* branches *read* breaches.
- 43, line 2, *for* 1833 *read* 1831.  
footnote (4) should read: chap. 19.
- 44, end of page, *for* Their *read* The.
- 45, line 21, *for* Ereason *read* Treason.
- 46, the first sentence of para. 3 should be part of para. 2.
- 49, line 7, *for* 1810 *read* 1812.  
line 9, *for* eight *read* six.
- 54, line, 13 The paragraph should begin with "The original."

- 58, footnote, (3), for § 1 read § 4.
- 67, near end, *for infra read supra.*
- 74, side-head should read "Transmission of Ancestral Property."
- 75, near end, *for join read joint.*  
footnote (3), *for XLIX read XL.*
- 77, delete *kind* from margin.  
footnote, *for II read IV.*
- 81, footnote (1), *for 48 read 43.*
- 82, footnote (3), delete "p."  
footnote (4), insert page number: 39.
- 83, near end, *for kain-dëraan read ka-indëraan.*
- 85, omit first marginal heading.  
In paragraphs 3 and 4 substitute "saving clause" for  
"condition clause."
- 89, line 16, *for or read to.*  
line 21, *for of convenience read with a saving clause.*  
line 22, *for even read event.*  
line 30, *for condition read saving clause.*
- 91, line 9, *for indefensible read indefeasible.*  
line 24, *for by agreement read with a saving clause.*

**Rembau, one of the Nine States :  
its History, Constitution  
and Customs.**

BY C. W. C. PARR AND W. H. MACKRAY.

*Of the Federated Malay States Civil Service.*

The compilers of this pamphlet were requested by Mr. D. G. Campbell, British Resident of Negri Sembilan, to prepare a summary of the Rembau Customs relating to land tenure, marriage, divorce and inheritance.

In view of the absence of any sufficient published account of Rembau, it was subsequently decided to add to the original scheme short historical and constitutional sketches of the State.

The compilers are indebted both for numerous suggestions, and for information as to the parallel customs of Naning to Mr. J. L. Humphreys, Acting District Officer, Alor Gajah; and they have to thank Mr. W. L. Conlay, Chief Police Office, Negri Sembilan, for much valuable criticism.

### Chapter I. Rembau considered historically.

Origin and  
Antecedents.

Tradition has summed up the origin and antecedents of the people of Rembau in the saying, *Gagak itam, Gagak semui, turun deri bukit berkaki empat, bangau putih datang dari laut berkepak sayap.*" "The black crows and the grey crows descended on foot from the hills, the white egrets flew over on flapping wings from the sea." The crows from the hills are allegorical of the aboriginal tribes, while the white egrets typify the Menangkabau settlers, whose advent is given by local authority to the year 1388 A.D. (773rd year of the Hegira).<sup>1</sup> To intermarriage between these early Sumatran fathers and the aboriginal inhabitants of the state, the Rembau *Waris* tribe traces its origin.

Aboriginal  
Settlements.

The tale of the occupation of Rembau by the "Crows" is contained in three distinct traditions connected only by the extravagant hypotheses of Malay ingenuity. The earliest nomadic band was led by Batin Chap, the younger brother of Batin Saribu Jahia, or Séri Bujai, legendary chief of the aboriginal settlers in Sungei Ujong.<sup>2</sup> No details have been handed down of this first descent from the hills, but its chronological precedence is supported by the fact that upon this tradition has been grafted the story of the Dato' Raja di Gunong and the marriage of his spirit-child to Jahia Petra, a prince of the royal family of Johor. This second tradition can only be considered as a natural attempt of a false pride to erase the blot on the escutcheon of the Rembau *Waris* descent on the female side from the hill-tribes. Later tradition, by identifying Dato' Raja di Gunong with Batin Saribu Jahia, destroys the whole point of the legend; and whatever its interest as myth or literature, the tale is of little historical value.

The third and best known tradition relates in great detail the settlement in Rembau of Batin Sakudai, also called Bendahara Sakudai. His three daughters To' Mudik, To' Mëngkudu

(1) cf. Newbold. *British Settlements in Malacca*, Vol. II. p. 77.

(2) v. Newbold. *op. cit.* Vol. II. p. 376. and Bland, *Aturan Sungai Ujong*. J. R. A. S. Vol. XXVIII.

and To' Bongkal are accepted as the respective ancestors of the Klana Petra, head of the *Waris* Darat of Sungai Ujong (by marriage with a Pesawi man), of the Bendahara of Pahang (by marriage with a Saiyid) and of the *Waris* Jakun of Rembau by marriage with Lela Balang, a Menangkabau man of the Paya Bidara tribe. The Sakudai occupation thus forms the link between the aboriginal descents and the Muhammadan immigration from Sumatra.

The peaceful character of the Muhammadan settlement contrasts strongly with the history of foreign invasion in Perak and Selangor, a tale of successful piratical raids. Yet the customary saying<sup>1</sup> that "the round isle of Sumatra, and the stretch of the Malay lands are encompassed in the expanse of the Menangkabau empire," implies that this occupation of Rembau was regarded primarily as an expansion of the empire of Pagar Roiong, and accounts for the close adherence of the earliest settlers to the polity and customs obtaining in their mother-country. The predominant position of the *Waris* in the Rembau constitution, and their claim to be heirs of the soil<sup>2</sup> rest solely on the right of inheritance in the direct female line—a custom peculiar to the Adat Përpatteh.

Muhammedan  
Immigration.

Sailing up the Rembau river the earliest band of immigrants planted two settlements in the low country (Tanah Sabèlah Baroh) at Kota under To' Lela Balang, and at Padang Lékoh under his brother chief, To' Laut Dalam.

The second expedition is said to have closely succeeded the first, and was led by four chiefs who with their followers selected land further away from the Rembau River (Sa-bèlah Darat) at Batu Hampar, Sungai Laiang, Lubok Rusa and Bintongan. The location of these earliest settlements—otherwise of little interest—is important as providing the historical basis for the precedence, in customary ritual and constitutional prerogative of the low country over the inland chiefs.

Numerous settlers under other chiefs followed in the wake of these pioneers, and the popularity of the Rembau expedi-

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(1) v. Sayings No. V.

(2) v. Sayings No. XVI.



tions finds proof in the formal division of Rembau into the Low country and the Inland districts (Tanah Sa-bélah baroh : Tanah Sa-bélah Darat.)<sup>1</sup>

This dividing line ran East from Bukit Blakang Parang at Ulu Chënonng, to Permatang Gedang in the Bongek swamp, thence to Sengki at the junction of the Salah Nama and Sërilëmak streams, and to on the Pedas river near Bukit Melintang.<sup>2</sup> To conform to the Sumatran model Rembau still required a Lawgiver (Undang) as head of the federated tribes.

Selection of  
the Lawgiver.

By his marriage with To' Bongkal, a daughter of the Jakun chief Batin Sakudai, To' Lela Balang begat one son,<sup>3</sup> Si Rama. Claiming through his mother, by Menangkabau custom, Si Rama became head of the *Waris* Jakun, the elder division of the *Waris* tribe. In him consequently met the claims to supremacy alike of the aborigines and the first Menangkabau settlers, and the consent of the Malacca Sultan, then resident in Johor, was obtained to the selection of Si Rama as Undang in Rembau, with the title of Dato' Lela Maharaja.

The *Waris* Jakun were known thence forward as the Lela Maharaja family of the *Waris* tribe.

Previously to the first Rembau expedition To' Laut Dalam had married a Javanese woman, and was therefore unable to press for his family any claim through Jakun blood. Yet he was jealous of the supremacy of his brother chief's descendants, and on further representations to Johor he succeeded in obtaining an equal recognition for himself with To' Lela Balang, by securing the selection of the Undang in alternation from the Lela Maharaja family, and the descendants of his eldest

(1) See sketch map.

(2) Vide Sketch map. The boundary between Darat and Baroh ends at the Pedas stream—for the land west of the Pedas is not tribal land but Tanah *Waris* (v. chap. II § 1.) The most Westerly point on the Rembau-Sungai Ujong boundary was Kuala Siliau. The present Rembau-Sungai Ujong boundary was fixed by Sir A. Clark after the destruction of the stockade at Bukit Tiga (Sempang Linggi) during the Rembau-Sungai Ujong-Linggi disturbances of 1874.

(3) Distinct local tradition credits him also with four daughters.

daughter<sup>1</sup> by her marriage with Si Rama. The family of To' Laut was known thenceforward as the *Waris Jawa*, in allusion to the nationality of the first female ancestor. The Jawa Undang took the title of Sedia Raja.

The claim of the Sedia Raja family—the *Waris Jawa*—to rank as *Waris*, or heirs to the soil, is strictly invalid, according to Menangkabau custom, in that the male and not the female ancestor was of Sakai blood and though the two families are equal in prerogative, the *Waris Jakun* hold to this day a sentimental precedence over the *Waris Jawa*.

The state of Rembau was then constituted as a federation of tribes each under one or more tribal chiefs (*lomboka*) who in turn were subject to the Undang. But it is apparent that the real power was vested in the *Lomboka*. No one could live in Rembau unattached to a tribe or without increasing by his advent the importance of some tribal chief.

The Constitution of Rembau a tribal Federation.

The new settler had no free hand in the choice of his tribe. Custom laid down strict rules for the allocation of the stranger—the settler from other countries than Menangkabau. He had as the saying records<sup>1</sup> his allotted place, as a boat is moored in the stream. The Jambi man was absorbed into the Batu Hampar tribe, the Javanese entered the Reduanda Jawa, the Siamese became a member of the Paya Kumboh tribe and the Kampar man joined the Suku Tanah Datar.

Even the later Menangkabau settler who cleared a patch of swamp for his padi plantation or a few acres of jungle for his coconuts, brought himself, by his choice of locality, into relations with the chief of the earliest settlers in that valley. The elder chiefs, both in the low country and the inland district, secured for their tribes a sphere of influence. A settler within the definite area, irrespective of the tribe into which he was born, ranked as an adherent (*anak buah*) of the pioneer chief. Yet the tribe and not the chief, was the gainer for the

(1) Tradition fathers 4 daughters on To' Laut, viz., Siti Hawah Samsiah, Norimah and Melidi.

(2) v. Sayings No. 1.

Intertribal  
Leagues.

new-comer owed no feudal allegiance to the lembaga's person. To this limited extent only did territorial considerations trench upon the purely tribal system of Rembau.

This privilege of the elder chiefs was guaranteed by the formation of intertribal leagues in both districts of the state. The Baroh district—the district watered by the Rembau river—is constituted as two leagues: (I) the league of the Four chiefs and (II) the league of the Five tribes. Of these the former only secured any territorial rights to the contracting chiefs. The league of the five tribes was a purely political organisation.

I. *The league of the Four chiefs (empat sa-bēlah baroh).* The followers of To' Lela Balang, himself a member of the Sumatran tribe of Batu Hampar, who led the first expedition from Menangkabau to Rembau, were drawn from the Batu Hampar and Mungkal tribes: while To' Laut, joint leader of the earliest Mohammedan immigration, brought with him as his special adherents, members of his own tribe, the Paya Kumboh, and of the Tiga Nenek tribe.

After the grant of titles to To' Lela Balang and To' Laut by the Johor Raja, these two chiefs formed with the chiefs of the Mungkal and Tiga Nenek tribes, the league of the Four.

The Four chiefs stand on an axiomatic equality tempered by sentiment. To' Lela Balang and To' Laut as joint leaders of the pioneer immigration, as the respective fathers of the male founder of the *Waris* Jakun family and of the ultimate female ancestor of the *Waris* Jawa, and as the first Rembau chiefs to obtain recognition of titles from the Muhammedan Empire of the Peninsula, take precedence over the chiefs of the Mungkal and Tiga Nenek tribes. But if sentiment based on historical fact knows of elder and younger in the Four, constitutional theory and practice ignore such a distinction. Individually each of the Four wields independent authority in his tribe. Collectively the Four composed—until the reform of 1831 A.D.—the council of lembaga without reference to which the Undang was constitutionally unable to deliver judgment

in his hall of audience, (*balai*), or conclude any agreement binding on the state.

The formation of this league guaranteed to the Four chiefs their respective spheres of influence in the Lëgong and Gadong valleys where they originally settled. It is under this contract that the Dato' Merbangsa, lembaga of the Paya Kumbuh tribe, counts as his tribes-people the Sëri Melenggang colonists under Maharaja Sutan, and the few Agam families, under Maharaja Jakanda, who settled later at Kampong Tanjong and Ampang Berukir in the Lëgong valley.

Similarly the Tiga Batu Tribesmen who settled at the Kampong known later by the name of their tribe, within the sphere (*lengkongan*) of the Dato' Bangsa Balang (lembaga of the Tiga Nenek tribe) were obliged to acknowledge the supremacy of To' Bangsa Balang, to whom their own chief Lela Raja became subservient.

II. *The league of the Five Tribes.* The league of the Five is a political organisation formed in the time of Dato' Kosil (A.D. 1795-1820) between the chiefs of the five tribes of Bëduanda, Tanah Datar, Batu Hampar Pëtani, Anak Aceh, and Anak Malaka, domiciled in the Baroh district.

The immediate object of the league was the reinforcement of an expedition despatched by the Dato' Perba—the Bëduanda chief—to Naning to avenge an insult inflicted by the Mungkal Naning on a Bëduanda tribeswoman.

On the successful issue of the raid, the chiefs of the five tribes, who had no part in the existing league of the Four, bound themselves by oaths at Batu Puteh, Chengkau, to exercise their constitutional functions as one body, and to tender mutual aid "so long as cranes are white or crows black."

In the Darat District of Rembau the territorial influence obtained by the earliest settlers is seen in the formation of three leagues.

- i The league of the Four (*ëmpat sa-bëlah darat*).
- ii The league of the Five upstream (*Bërlima ka-hulu*).
- iii The league of the Nine downstream (*Bërsëmbilan ka-hilir*).

## REMAU HISTORY, ETC.

### I. The league of the Four (*empat sa-bĕlah darat*).

The league of the Four forms the Darat counterpart of the *empat sa-bĕlah baroh*: and was utilised by the Undang Dato' Nganit, in A.D. 1831, to strengthen his council of tribal chiefs during the friction with the Sĕri Menanti Raja.

The Darat district was opened up by four tribes: the Paya Kumboh under To' Laut Dalam, the Sĕri Lĕmak under To' Puteh, the Batu Bĕlang under To' Baginda Pĕtra and the Sĕri Mĕlenggāng under To' Budi. The three former chiefs settled respectively at the foot of the hills overlooking the Sungai Laiang, Lubok Rusa, and Bintongan valleys. To' Budi left the foot hills and founded his settlement in the board Batu Hampar valley near Tanjong Sĕna.

The spheres of the three chiefs contrasted thus with the settlement which To' Budi founded as the upstream and downstream divisions of the Darat district. The terms upstream (*ka-hulu*) and downstream (*ka-kilir*) bore reference to no one river, but to every stream—the Sungai Laiang, the Sĕpri, the Bintong, the Ayer Hitam—watering the Darat district. A line drawn from Bukit Blakang Parang to Batu Mĕnunggu at Sungai Laiang, and thence westwards to Tunggul Merbau, Durian Hijau and Tunggul Chachak and on to the junction of the Ayer Hitam and Sĕpri streams formed the boundary between the two divisions.<sup>1</sup> Upstream (*ka-hulu*) the Paya Kumboh, Sĕri Lĕmak, and Batu Bĕlang were paramount; while To' Budi enjoyed all the downstream (*hilir*) portion as his sphere of influence.

The subsequent advent of Tiga Batu tribesmen to Hulu Bintongan, and of Tanah Datar settlers to the Lubok Rusa valley merely swelled the importance of the Batu Bĕlang and Sĕri Lĕmak tribes. But while the Tiga Batu folk with their chief, Nang Besar, acquiesced in the supremacy of Dato' Andika, the Batu Bĕlang Lembaga, they did not, like the Tanah Datar settlers, lose their tribal isolation, but formed under To Andika, a separate tribe with a full tribal constitution.

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(1) vide map.



II. The league of the Five upstream. (*Lima Suku kahulu*). Later immigration added two tribes to the colonists of the upstream division of the Darat district. In the time of Dato' Uban—circa 1645 A.D.—Bèduanda Jakun and Batu Hampar Bidara colonists from Johor settled in the upper valley of the Sèpri. The upstream division thus became the home of five Darat tribes. Their five chiefs formed the league of the Five. The paramount position of the three pioneer chiefs was thereby confirmed, but independence was also secured to the two lembaga of the later immigration, who by settling at Sèpri had avoided encroaching on the spheres of the three chiefs at Sungai Laiang, Lubok Rusa, and Bintongan.

III. The league of the Nine downstream (*Bèrsèmbilan ka-hilir*).

The downstream division of the Darat district where To' Budi was established, attracted Mungkal settlers from Naning, Tanah Datar emigrants from Sumatra, and a branch of the Sèri Mèlenggang Empat Ibu from Sungai Ujong. The formal alliance between these tribes and the Sèri Mèlenggang under To' Budi—known as the league of the Nine—declared the darat downstream division to be constituted of three tribes, four heads (*tua*), To' Mendelika of the Sèri Mèlenggang Empat Ibu, To' Maharaja Inda of the Tanah Datar, To' Ngiang of the Mungkal, and To' Dagang of the Sèri Mèlenggang Menangkabau; and one lembaga, chief of the Sèri Mèlenggang tribe: <sup>1</sup> and thus secured the precedence of the pioneer chief. The origin of the title by which the league is known—The Nine (*Bèrsèmbilan*)—is stated by Hervey<sup>2</sup> to be “that they (*sic*) descended from nine mothers in the three suku—four in the Sèri Mèlenggang, three in the Mungkal and two in the Tanah Datar.” This theory does not tally with established facts. There are not three but two main families (*pèrut*) in the tribe Mungkal Darat.<sup>3</sup>

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(1) The present lembaga of the Sèri Mèlenggang tribe Darat is not descended from To' Budi but is of the Empat Ibu branch of the Tribe.

(2) vide J.R.A.S. S.B. vol. XIII. June 1884.

(3) vide appendix IV. Sub item Darat.

Local tradition ascribes the title of the Nine to the despatch by the chiefs of the *Darat Sa-belah Hilir* of a force commanded by nine chiefs<sup>1</sup> to the aid of the Dato' Klana Kawal during the Rawa invasion of Sungai Ujong in 1820 A.D.: but this expedition would appear long subsequent to the formation of the league.

Against this consolidation of tribal power, extra-tribal institutions could make no headway. The Shah-Bandar—a *Waris* chief of early Johor creation—soon lost, if indeed he ever possessed in Rembau, the extensive privileges enjoyed by his counterpart in the state of Sungai Ujong as head of the *Waris-di-Ayer*. The very rights of the office of Penghulu Dagang, once held by a chief of the Sëri Mëlenggang Menangkabau, tribe (*Sa' belah Darat*) are a matter of conjecture, and the title exists only in the lively recollection of his descendants, whom the supremacy of the tribes has reduced to the rank of Penglima, and whose grand heritage has shrunk to the sinecure of chief executioner.

The Sakai  
Confederacy.

Thus far, attention has been confined to the internal politics of Rembau, but from a very early date the Rembau federation of tribes formed one state within the old Sakai confederacy of the Negri Sembilan, under the Suzerainty of Johor.

The members of this confederacy are stated by Newbold, in his work on "The British Settlements in Malacca," to have been: Sungai Ujong, Rembau, Johol, Jelebu, Segamat, Naning, Klang, *Ulu Pahang* and *Jelai*.

The inclusion of the two last states in the list has long been the subject of criticism. It is argued that *Jelai* (in *Pahang*), and *Ulu Pahang* are separated by too vast a distance from the other seven states to have ever formed integral parts of the confederacy. Again the limits of Klang as a member of the Negri Sembilan have long been in dispute.

To solve the difficulty in regard to *Jelai* it has been

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(1) From To' Mendelika, (1) Juan Pahlawan, (2) Genta di-awan ; From To' Ngiang, (3) Raja Limada, (4) Raja Nang Seti, (5) Pangliming Dalam ; From To' Maharaja Inda, (6) Genta di Langit, (7) Memprana Seti, (8) Panglima Jahia ; From To' Dagang, (9) Panglima Bongsu.

suggested that the reference is not to the Jélai in Pahang, but to the tiny state of Inas (or Jélai) adjoining Sëri Menanti. This theory as failing to recognise that Inas is merely a part of the State of Johol, was discredited by Hervey in his paper on Rembau :<sup>1</sup> nor does the suggestion account for the title of the Jelai Undang, Maharaja Perba, still held by the chief of Jelai, Pahang.

The Hon. Martin Lister took another route out of the difficulty. In his paper on "The Constitution of the Negri Sembilan,"<sup>2</sup> while retaining Jelai Pahang, he substituted Pasisir Besar, a district of Muar, Johor, for Ulu Pahang.

The retention of Jélai he justified by a theory, which was rather hinted at than definitely formulated in his paper. By discarding a chronological arrangement of events, and omitting to record the Johor suzerainty over the Negri Sembilan confederacy, he led his readers to infer that the "Sakai confederacy" preceded the advent of Mohammedan settlers in the up-country districts of the Peninsula. He laid great emphasis on the Batin origin common to the nine members of the confederacy, and thence inferred that the inclusion of Jélai was due to the original opening up of that state by the Batin.

His theory may be thus stated:—That only Batin (aborigines) inhabited the up-country districts of the peninsula, at the time the confederacy was formed; that all the nine members were of Batin origin; that the State of Jélai was of Batin origin; that therefore it was a member of the confederacy.

While reserving the chronological point raised by this theory for later consideration, it may be remarked that the exclusion of Ulu Pahang from the confederacy, except on the ground that no one lived in Ulu Pahang at the time the confederacy was formed, is inexplicable on this theory. Tradition relates that Batin Sakudai settled in Pahang—a bald statement that does not point to Jélai as the site of the settle-

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(1) vide J.R.A.S., S.B. Vol. XIII, p. 245, June 1884.

(2) v. J.R.A.S., S.B. Vol. XIX, p. 36, (1887).

ment, rather than to any other inland district of Pahang. Again, the constitution of none of the nine states shows that the Batin element, however great its internal importance, as in Johol and Sungai Ujong, received any consideration from Johor. The title of Undang, granted to the supreme Chief in each State, was held not by the Batin but by a Mohammedan settler; and Johor dealt only with the Undang.

But the theory is also open to chronological objection. At the time of loss of Malacca to Albuquerque (1511 A.D.) the Mohammedan Empire of Malacca had no rival in the Peninsula other than the Siamese Kingdom. Hence the exclusion of Perak from a confederacy of inland states of the Peninsula subject to Johor at once attracts attention. Now Perak passed by conquest under the sway of Achih in 1530 A.D. in the reign of Mansur Shah, the last of the Johor (Malacca) Raja on the Perak throne. The confederacy therefore was formed subsequently to 1530 A.D.

Again, the formation of the confederacy involved the grant of the title of Undang to the paramount Chief in each contracting state. Rembau *tradition* relates that the office of Undang has existed for some 360 years prior to the election of the living holder in 1905 A.D. The date of the formation of the confederacy may therefore be given to the 3rd or 4th decade of the 16th century A.D.

This date disproves the first assumption of Lister's theory. But the question of the inclusion of Jelai and Ulu Pahang in the Negri Sembilan confederacy under Johor is strictly a geographical problem; and would appear to have arisen from a confusion between the present content of the geographical terms Ulu Pahang and Johor, and their meaning in the first half of the 16th century A.D.

In 1540 A.D., Johor nominally included, with the exception of the European Settlement at Malacca, the whole peninsula South of Kemaman on the East and the Bernam river on the West. As late as 1785 A.D., the fugitive Johor Raja, Mahmud Raiat Shah, in his appeal to Captain Light, Resident at Penang, styled himself 'the possessor of the royal thrones

of Johor and Pahang, and all the districts subordinate thereto.<sup>1</sup>

The Negri Sembilan as constituted under Johor was a confederacy of all the inland states of Sakai origin in the Peninsula South of Kemaman and the Bernam river accessible to one another but removed by distance from the immediate control of the Johor Raja.

In 1540 A.D., Ulu Pahang must necessarily mean that tract watered by the Pahang river at the utmost point on the river of Johor influence. The up-stream limit of the Pahang river to-day is situated at Kuala Tembeling. It was probably so in the 16th century. At Kuala Tembeling, the Pahang river ceases to exist and becomes on the left the Tembeling, and on the right the Jelai. This was probably the case also in the 16th century. The tract immediately below Kuala Tembeling, which may be taken to be the Ulu Pahang of the 16th century, is easily accessible from the States of Johor, of Jelebu and from Ulu Segamat. To this district of Ulu Pahang, Jelai is the immediate up-stream neighbour on the broad Pahang waters.

It is clear from his account of the Journey of Mr. Grey to Ulu Pahang in 1827 A.D.<sup>2</sup> that Ulu Pahang did not mean to Newbold, the area at present included in the administrative district of Ulu Pahang. The route taken by Mr. Grey through Rembau and Jempol down the Sêrëting and Bêra rivers to their junction with the Pahang river, lay wholly outside the modern Ulu Pahang, but would traverse the 16th century state of Ulu Pahang. The remark with which Newbold introduces his description of Johol,<sup>3</sup> "Johol is bounded on the North by Ulu Pahang," is only true of Ulu Pahang in the suggested 16th century definition of that term.

The inclusion of Klang in the confederacy of the Negri Sembilan under Johor has never been questioned; but the extent of the 16th century state of Klang is conjectural.

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(1) v. Newbold. op. cit. Vol. II, p. 48.

(2) v. Newbold op. cit. Vol. II, pp. 135-6.

(3) v. Newbold op : cit. Vol. II, p. 138.



Certainly Klang cannot be identified with the modern state of Sēlangor. The Negri Sembilan under Johor was a confederation of inland states and the coast line of modern Sēlangor was opened up by Bugis invaders who founded the Bugis line of Selangor Raja. (Circa 1715 A.D.)<sup>1</sup> Native tradition quoted by Newbold,<sup>2</sup> gives the right bank of the Klang river to the Malays, the left to the Jakun, and the coast to the Bugis. The sphere of influence of the Orang Kaia Kechil, the Undang of Klang, was confined under the Mohammedan Sultanate of Selangor, according to the same authority, to the upper reaches of the Klang river. Klang then as a state in the "Sakai confederacy" of the Negri Sembilan probably included only the Sakai and Mohammedan settlements radiating from the *hulu* of the Klang river.

Nature of  
Johor contr. l  
over the con-  
federacy.

The supremacy of the Johor Raja over the confederacy finds only spasmodic expression in history and tradition. Yet the internal politics of Rembau provide one striking, if solitary, instance of the deference of the Rembau Chiefs to direct orders from Johor.

In internal  
affairs.

Sultan Abdul Jalil Shah, profiting indirectly by the fall of the Achinese Empire in 1637 A.D., and directly by the aid of the Dutch, brought the influence of Johor in the peninsula to its greatest height in the latter half of the 17th century. The contemporary Undang in Rembau was To' Uban (Circa 1645-1691), the fifth in the list of Rembau Undang, a *Waris* Jakun.

Case of To'  
Uban.

Now the three immediate successors of To' Uban all belonged to the family *Waris* Jawa, Sedia Raja and the rule of the alternation of families (*giliran pērut*), governing the appointment of the Undang, was suspended at the elections of the 7th and 8th Undang.

This breach of constitutional practice is the more remarkable that even during the late 18th and early 19th cen-

(1) v. Maxwell. The Ruling family in Selangor. J.R.A.S., S.B. Vol. XXII, p. 322.

(2) v. Newbold op. cit. Vol. II, pp. 27-30.

turies when might was the determining factor in the election of the Undang, the alternation of families was rigidly observed. Native tradition throws the direct responsibility for this interference with the Rembau constitution on the Johor Raja. By refusing to allow his daughter to enter the household of a Johor prince, To' Uban drew down upon his family—the *Waris Jakun*—sentence of disqualification for the office of Undang. Respect for the authority of Johor was sufficiently strong in Rembau to ensure compliance with this arbitrary order for at least forty years. To' Sabut (or Suboh) the 8th Undang held office for some forty years and not until 1750 A.D.,—when the Malay Sultan of Johor was merely a Bugis nominee,—did a *Waris Jakun* again hold the office of Undang in Rembau.

The institutions, if any, whereby Johor sought to maintain her control over the confederacy in its earlier years, are conjectural, and have left no trace in the constitution of Rembau. Tradition tells of a resident ambassador appointed by Johor, with the title of Dato Ganti Maharaja,—an official with whom the chief of the Anak Malaka tribe in Rembau, who bears at the present day the same title, traces kinship; but no event is recorded displaying the exercise of this ambassadorial authority.

Only when the Dutch Company, in securing its purely commercial existence, came into contact with the Johor dependencies of Rembau, Naning, Sungei Ujong, and Klang, is historical evidence obtainable as to the methods of Johor control over the confederacy. In 1646 A.D., shortly after the expulsion of the Portuguese from Malacca, the Dutch concluded a friendly and commercial pact with the Rembau Chiefs, whose possession of the territory of Simpang Linggi, at the junction of the Rembau and Linggi Rivers, gave them control over the sole waterway for the export of tin from Jelebu and Sungei Ujong. This pact finds a parallel in the Dutch treaties of 1650, and 1655 A.D., with the Sultan of Perak, and was the first of several agreements culminating in the treaty of 1759 A.D., with Rembau and Klang. That treaty conclud-

The Dato Ganti a resident ambassador of Johor in Rembau.

Historical evidence of control in 17th century.

ed by Cremer and Veerbrugge on behalf of the Dutch Governor, secured to the Dutch the monopoly of the tin-buying trade at Linggi.

System of Resident Rajas under the Bugie.

The correspondence which preceded the ratification of that treaty, and is still preserved in the Dutch records at Malacca, throws considerable light on the methods of Johor rule in the two contracting states. The preliminary negotiations for the treaty of 1759 were conducted, on behalf of Rembau, by one Raja Adil, who lived at Pedas in the *Darat* district of Rembau, and by the Undang, or, as the letters style him, the Penghulu.

Evidence of Dutch records 1756 A.D.

The Dutch letters record that on 29th September 1757, Raja Adil and the Undang of Rembau, together with the Penghulu of Klang and one Raja Lela as representatives of Klang, visited Malacca, but returned without effecting anything, on the ground that they "had no power."

From the same correspondence it is to be inferred that the authority of the Johor representative at Pedas did not extend to the neighbouring state of Klang.

Revolt of Four States 1770, A. D.

But the system of resident Rajas failed to guarantee the control of Johor over the confederacy. About the year 1770 A.D., four states, Sungai Ujong, Rembau, Johol and Ulu Muar—the last originally but a part of Johol,—revolted. The causes of this revolt are obscure.

Traditional accounts : Sungai Ujong.

Sungai Ujong tradition<sup>1</sup> denies that there was a war. It tells of a peaceful renunciation by Sultan Abdul Jalil Shah in favour of the Menangkabau Sultan, of suzerain rights over the following four states of the confederacy—Jelebu, Sungai Ujong, Johol and *Naning*.

This tale presents many difficulties. The reference cannot be to Abdul Jalil Shah III, for his defeat by Daing Perani in 1722 A.D., opened the way to Bugis ascendancy in Johor; and the advent of the Menangkabau Raja admittedly foreshadowed the decline of the Bugis influence in the confederacy. Again, that Abdul Jalil Shah IV—known also as Ahmat

(1) vide Bland. *Aturan Sungai Ujong* J. R. A. S., S. B. vol XXVIII. Aug. 1895.

Raiat Shah—an infant puppet placed by the Bugis on the Johor throne, (Circa 1665, A.D.), under the regency of Daing Kamboja—could effect such a partition of his empire, is equally incredible. Nor does Jelevu tradition<sup>1</sup> which tells of a secession of Jelevu, Sungai Ujong, Johol, and *Rembau* corroborate the story.

Rembau tradition knows only of a war, known as the first Rawa war, (Prang Rawa), not of its causes. But an appeal from the Dato' Naning to the Dutch for arms—a request that was answered only by advice to remain neutral—implies that a sense of danger from the Bugis was rife in a portion, at least, of the confederacy.

The historical importance of the revolt lies in the resort of the four revolting states to the Menangkabau Sultan of Pagar Roiong. Daing Kamboja who neither received, nor could have expected Dutch aid, was defeated and retired to Rhio in 1773 A.D. From that date Johor ceased to control the politics of the Negri Sembilan. Although the Rembau Undang sent a contingent to aid Raja Haji, in his attack on Malacca in 1784 A.D., all ties with Johor were severed. Rembau had no longer her Raja in Johor (*berraja ka-Johor*).<sup>2</sup>

The advent of Raja Meléwar, as being the first deputed suzerain from Pagar Roiong, is naturally beset with divers traditional embellishments. Raja Meléwar.

The adventures of the delegates from the four states to Sumatra, their stay at Siak, their deception by Raja Kabib, and their triumphant return with the apostolic prince, to whom even ocean paid her tribute—two richly chased cannon, heaved up from the depths by a colossal wave—form a favourite theme of local chroniclers.

After his installation at Penajis in 1773 A.D., as suzerain over the four allied states, under the title of Yang di Pertuan Besar, Raja Meléwar took up his residence at Sri Menanti in the State of Ulu Muar. The system of a resident Raja

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(1) vide J.R.A.S.S.B. vol. XIV, p. 337. Jelevu by H. A. O'Brien.

(2) v. Appendix I, Saying IV.

was thus adopted by the Menangkabau Sultan as the basis of his rule in the peninsula.

The  
Menangkabau  
Confederacy.

It is worthy of remark that the Menangkabau suzerainty was exercised over an alliance of four States only. There was no suggestion at this date of a "Negri Sembilan" (nine States) for Naning had fallen under Dutch influence, and the other 4 states of the Sakai Confederacy did not revolt. Jelebu obtained an independent charter from Sultan Mahmud Shah,<sup>1</sup> a confession of weakness on the part of Johor; Klang left the confederacy to fall under the sway of The Bugis Chiefs of Selangor, while their geographical position merged Ulu Pahang, Jelai and Segamat in the respective kingdoms of Pahang and Muar.

The decadence of the Johor Sultanate after the withdrawal of the Bugis from Rhio in 1785, the lack of a forward policy in the Dutch administration, preoccupied with the competition of the English East India Company, relaxed the tie uniting the 4 contracting States. Although Raja Melêwar on his death was replaced by Raja Adil, another deputed prince from Menangkabau, and he again in 1795 A.D., by Raja Itam, Rembau tradition records no act of interference in Rembau politics by the Menangkabau suzerain in the 18th century.

British Tre-  
aty of 1795  
A.D.

In 1795 A.D., the British on taking possession of Malacca concluded a commercial and friendly pact with Rembau, as a separate state. The document does not mention either the Yang di Pertuan or any of the 3 other States of the confederacy.

At that time To' Pekak was Undang in Rembau, but as he was unable, through infirmity, to make the journey to Malacca, he appointed Kosil a waris chief, as his deputy. On his return from Malacca, Kosil refused to lay aside his delegated power, and succeeded by force of arms in securing the deposition of To' Pekak, and his own installation as Undang. The Raja at Sri Menanti made no sign, and his apparent indifference to the personality of the Undang contrasts strongly with the action of the Johor suzerain in the time of To' Uban.

(1) v. O'Brien Jelebu, J.R.A.S. XIV. p. 337, Dec. 1884.



Within ten years Rembau had demanded and again obtained, with the assent of the three other Law givers, (Undang), a resident Raja. In 1800-5 Raja Hasil son of the 2nd Yang di Pertuan Besar was installed as Yang di Pertuan Muda at Bandar. In 1812 Raja Haji, a son of the Yam Tuan Muda eloped with the daughter of To' Bogok then Undang, and on war ensuing between Rembau and Raja Hasil, the Undang secured as allies the Dato' Linggi<sup>1</sup> and Raja Ali, stepson of the 3rd Yam Tuan Besar and a noted freelance. The combination proved too strong for the Yam Tuan, and on the defeat of Raja Hasil, Raja Ali in 1815, intrigued himself into the position of Yam Tuan Muda.

Appointment  
of Yang-di-  
pertuan Mu-  
da.

In 1819, after the recession of the British from Malacca, the Dutch Company protected its trading interests by concluding a commercial agreement with Raja Ali, the Undang, and the four great tribal chiefs, who were styled the administrators of the kingdom of Rembau; but who, sincerely or otherwise, admitted themselves to "lie under the protection of the supreme Government of Netherlands India." The Yang di Per Tuan Besar, Lenggang Laut—was not a signatory and is not mentioned throughout the treaty.

Dutch Trea-  
ty of 1819  
A.D.

Two years of intrigue followed the death of Raja Lenggang Laut in A.D., 1824. His successor from Menangkabau, Raja Laboh, was installed at Penajis in 1826, but the confederate states were at war within 3 years. Rembau was invaded by the Yang di Per Tuan Besar, and the 3 Undang, while To' Klana Kawal of Sungai Ujong brought with him the Linggi chief To' Muda Katas<sup>2</sup> and a large Rawa following. Certain of the Rembau (Sri Melenggang)<sup>3</sup> chiefs supported the invaders, but the excesses of Raja Krejan, a Bugis captain, split up the allies camp and after three years of desultory skirmishing the expedition retreated, leaving the local rebels to pay the penalty of their treachery by the loss of their rank as lembaga.

Second  
"Rawa" war.

(1) The Dato Linggi was chief of a Bugis Settlement founded at Linggi circa 1780 A.D.

(2) Succeeded Dato Linggi Ahman with the new title of To' Muda Linggi 1824 A.D.

(3) Dato Dagang, To' Mengkota, cf. Chap. II, Sub lembaga.

British agree-  
ment of 1813  
A.D.

In 1832, Raja Laboh, the last of the deputed princes, was driven out of the country and fled to Sumatra. A year before, his official existence had been ignored by the Supreme Government of British India, though his presence in Malacca was recognised, in concluding an agreement with Raja Ali, the Undang, (To' Nganit)<sup>1</sup> and the Four chiefs, acknowledging them as "governing the country of Rembau and its dependencies" and in treating with the authorities of Rembau and its dependencies as an independent state.

British treaty  
of 1832 A.D.

Early in 1832 the British authorities in Malacca ratified the agreement of 1831 by a formal treaty between "the English Government and the Rembau Chiefs as a Government of itself excluding all others."

Considerable importance attaches to this document historically. For Rembau Raja Ali made his mark, the seal of Saiyid Shaban was affixed, and there also signed the Undang Lela Maharaja (To' Nganit), and *Eight* heads of tribes. In January 1832 then it is clear that Raja Ali, in the absence of any royal rival, posed as Yam Tuan Besar, and had forced from Rembau some measure of recognition for the claim of his son-in-law (Saiyid Shaban) as Yang di Per Tuan Muda.

These claims were bitterly opposed in Rembau as the descent of Saiyid Shaban entirely failed to justify his pretensions.<sup>2</sup> He was not of royal blood, and although the daughter of Raja Ali was guilty of no morganatic alliance in wedding a descendant of the Prophet, she could not by her marriage confer on her husband the right to equal rank with a Raja.

Reform of  
Rembau State  
Council.

The signatures of the *Eight* Tribal chiefs point to, and date, an important constitutional reform. The admission of the four great "darat" chiefs to the council of Lembaga, in whom vested the ultimate power in Rembau, marks an advance in the consolidation of the state.

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(1) Newbold op. cit. Vol. II, p. 132, spells this chief's name *Rennie*!

(2) He was the son of an Arab Saiyid Ibrahim by his concubine Sri Kamis a Malay slave girl belonging to Zainudin capitan Malaiu in Malacca v. Newbold Vol. II, p. 131.

In September of the same year Raja Ali was duly installed as Yang di Per Tuan besar, and secured for Saiyid Shaban, who had won his way into the good graces of the Malacca authorities,<sup>1</sup> reluctant recognition as Yam Tuan Muda of Rembau. No sooner, however, had Raja Ali retired to Sri Menanti than blood ties involved Rembau in a feud of the Linggi chiefs.<sup>2</sup> A bribe induced To' Nganit to change sides and oppose his former ally, Nakhoda Lobah, who was supported by both Raja Ali and the Yam Tuan Muda. Then as the local chronicler records, "there came this thought to Dato' Nganit, fighting cocks with fighting cocks and quails with quails," and he too invoked a royal ally—Tungku Radin of Sri Menanti.<sup>3</sup> In 1834 Raja Ali fled before this alliance,<sup>4</sup> while his son-in-law retired to Tampin, the District Of Rembau assigned him in 1832 for his maintenance.<sup>5</sup>

"Simpang"  
War.

In 1834, Tungku Radin was elected Yang di Per Tuan Besar at Sri Menanti: but at his death, Rembau held aloof from the war of succession provoked by a son of Tungku Beringin, and with the lapse of the Office of Yam Tuan Muda, her politics were relieved of the Rajas' influence until the era of British protection.

If undue importance appears to have been accorded to the details of these petty wars and raids, their record at least refutes the accepted contention,<sup>6</sup> that the existence of suzerain at Sri Menanti spelt peace in the confederacy. A common danger (from the Bugis) gave birth to the Menang-

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(1) In 1832, he was rewarded for his action in the Naning war with a freehold plot of land in Malacca town.

(2) Linggi is bermak kapada Rembau, berbapa kapada Sungai Ujong. This war originated in a dispute between To' Muda Katas and a chief named Nakhoda Lobah.

(3) Son of Yang di Per Tuan Besar Lenggang Laut.

(4) Raja Ali fled to Lukut, and thence to his son-in-law at Tampin. He died at Kern 1850 A.D.

(5) Saiyid Shaban died at Tampin 1871 A.D. His son Saiyid Hamid (Ob. 1894) never succeeded in establishing his claims to the position of Yam Tuan Muda Rembau.

(6) vid. Lister. Malay Law in the Negri Sembilan, J.R.A.S. Vol. XXII, Dec. 1890, pp. 367-8.

kabau confederacy of four States, and the need for a common leader sanctioned the Raja. Remove the danger, let export trade over a single water-way pit the interests of one state against another and all elements of dissolution are to hand. But these divisions brought no "rule" to the suzerain. The Prang Rawa he fostered in 1815 resulted only in the consolidation of the waris Rembau by the introduction of the equal dividend to the Eight kampongs:<sup>1</sup> and the essay of Tungku Radin in weakening the Undang by the creation of the Raja di Raja<sup>2</sup> ignored the axiom that not the waris but the lem-baga are the constitutional enemies of the Undang.

As the position of Undang Rembau, which in early years presented few attractions, became, with the growth and development of the state, a prize worth winning, claimants to office multiplied.

Revolt of  
To' Pakat  
and of Haji  
Mustapha,

In the later years of his Undangship To' Nganit's position was challenged unsuccessfully by Pakat, a Mentri of the Jawa waris;<sup>3</sup> and on the death of To' Akhir in 1871, some months elapsed before To' Haji Sahil proved victorious over Haji Mustapha, a waris of kampong Gadong, whose claims were strongly supported by Haji Abdul Karim, chief of the Tiga Nenek tribe.

Abortive  
Treaty with  
Johor 1877  
A.D.

These internal dissensions so strengthened the tribal chiefs at the expense of the Undang that in 1877 Dato' Haji Sahil attempted to entrench his position by a foreign alliance: and concluded an abortive agreement with Johor acknowledging Sultan Abu-Bakar then on a visit to Rembau, as his suzerain. His inability to obtain the consent or signatures of the Eight tribal chiefs to this contract is fatal to its validity.

His subsequent policy of promoting raids on Tampin, as a sop to Cerberus, failed to satisfy the Lembaga, and as recourse to Sri Menanti, shaken by a recent invasion of the Dato' Klana of Sungai Ujong, was impracticable, Haji Sahil

(1) v. chap. II, § 5 Sub Giliran Kechil.

(2) v. chap. II, § 1 Sub Waris Gedang.

(3) v. Newbold, op. cit. Vol. II, p. 133, for an early (1832) reference to this man.

had no option but to acquiesce in British intervention as the inevitable remedy for this "plague of wars."

In 1883 the Eight chiefs proceeded to Malacca, laid their complaints before Sir Frederick Aloysius Weld, Governor of the Straits Settlements, and with his assent deposed Haji Sahil, electing as his successor Sërun bin Sidin, a *waris* kampong Tengah.<sup>1</sup>

Era of British intervention.

The ensuing treaty signed on 31st March 1883,<sup>2</sup> secured to Rembau the right of referring questions affecting the peace of the state to the Governor of the Straits Settlements—and paved the way for the agreement of 17th September, 1887, whereby the Undang and chiefs surrendered the administration of Rembau to H. E.'s officers in consideration of receiving one third of the total yearly revenues of the state.

Treaties of 1883 and 1887 A.D.

To facilitate administration, the chiefs of Rembau, Johol and Sri Menanti with their dependencies agreed in 1889 to form a confederation "to be called the Negri Sembilan" and formally asked for a British Resident.

Treaty of 1889.

Except in name, this Federation bears little resemblance to the Sakai confederacy of Nine States under Johor. The tale of nine was completed only by the inclusion as separate States of the tributary districts of Inas, Jempol, Gunong Pasir, and Terachi. The nine contracting chiefs stood on no common basis of influence or independence, and pledged their loyalty to no one overlord. This Federation lasted only 6 years.

The amalgamation of Sungei Ujong and Jelebu, under British protection, with the "Negri Sembilan, Old"<sup>3</sup> was

Agreement of 1895 A.D.

(1) Ob. 29.1.1905. Haji Sulong bin Miok a *Waris* Gadong was after reference to Singapore elected, and installed as his successor on 30.5.1905.

(2) This Treaty is interesting as marking the cession of the Tampin district, viz the valleys of Këru, Tebong and Tampin—to the descendants of Yam Tuan Muda Saiyid Shaban as their sphere of influence. The Treaty was signed by Saiyid Hamid a "Ruler of Tampin."

(3) This peculiar term has been retained in the text on account of its use in collection of Negri Sembilan laws and Gazette to describe the federation created by the Treaty of 1889.



ratified in an agreement with the Governor of the Straits Settlements signed on 8th August 1895, which saw the birth of yet another "Negri Sembilan" confederacy, composed of *six* States, Sri Menanti, Johol, Rembau, Sungai Ujong, Jelebu, Tampin,—no literal meaning attaching to the style of the confederacy.

By clause 3 "authorising no chief to exercise any other power or authority in respect of any state than that which he now possesses" the agreement confirmed the political independence, under British protection, of the contracting chiefs.

Agreement  
of 1898 A.D.

In 1898 the four Undang of Jelebu, Sungei Ujong, Rembau, and Johol signed a declaration admitting the nominal suzerainty of the Sri Menanti chief over the '95 confederacy. The Yam Tuan Besar of Sri Menanti became Yang di Pertuan Negri Sembilan and was thereby constituted arbitrator in any dispute between the several Undang, but obtained no power of intervention in the internal politics of any of the contracting States.

By the specific inclusion of Inas, Gunong Pasir and Terachi the '98 agreement gave a semblance of reality to the style "Negri Sembilan." The revival of the Negri Sembilan, by the agreement of '98, did not affect Rembau relations to the British protectorate as defined in the Treaty of 1883 A.D.

## Chapter II.

## Section 1, "The Tribes," (Suku).

The Federation known as the state of Rembau comprises twelve tribes. Each of these tribes forms theoretically a separate entity, the members of which owe no allegiance to any extra-tribal chief other than the Undang.

The government of a tribe is vested in

- (i) The officers in the tribe (*Orang bĕsar*);—
- (ii) The "Elder" (*ibu bapa*), whose authority is normally co-extensive with one of the original families of the tribe.
- (iii) The tribal Chief (*lĕmbaga*)—to whom the elders are responsible.

The division of Rembau into the low country (*baroh*), and inland (*darat*) districts, (vide chapter I, p. 4) implied a corresponding divorce between the different settlements of individual tribes on either side of the boundary. A *darat* tribal Chief has no authority in the *baroh* settlement of his own tribe, nor a *baroh* chief in the *darat* district. But the partition of the *darat* district (vide Chapter I, p. 9) into the upstream (*hulu*) and downstream (*hilir*) divisions implies no such divorce between tribal settlements of one tribe in either division of the *darat* district.

The twelve tribes resident in Rembau bear the following names:—

- |                                       |                          |
|---------------------------------------|--------------------------|
| 1. <i>Bĕduanda</i> or <i>Waris</i> ,  | 7. <i>Sĕri Lĕmak</i> .   |
| 2. <i>Batu Hampar</i> ,               | 8. <i>Batu Bĕlang</i> .  |
| 3. <i>Paya Kumboh</i> ,               | 9. <i>Tanah Datar</i> .  |
| 4. <i>Mungkal</i> ( <i>Mungkar</i> ), | 10. <i>Anak Acheh</i> .  |
| 5. <i>Tiga Nenek</i> ,                | 11. <i>Anak Malaka</i> . |
| 6. <i>Sĕri Mĕlenggang</i> ,           | 12. <i>Tiga Batu</i> .   |

Identical in constitution and government the twelve tribes are not only differentiated by various degrees of precedence, as shewn in the relative importance of the tribal chiefs (vide appendix IV), but are interrelated by ties of blood, or

the bonds of specific alliances, arising from the geographical distribution of tribal settlements, or danger to a common interest.

The historical consideration of the tribal settlements has already dealt with the geographical alliances of (i) the four *baroh* chiefs (ii) the four *darat* chiefs (iii) the 5 upstream in the *darat* district and (iv) the league of the 3 *darat* tribes downstream; while (v) the league of the 5 *Baroh* tribes has been shown to have a political rather than a geographical origin.

Rights of  
members of a  
Tribe.

But the formation of these five leagues, while limiting the independent action of the contracting chiefs, did not affect the constitution of the tribe, its form of government or the inherited rights (*pēsaka*) of the tribesfolk.

Those rights flowed from the theoretical independence of each tribe and the tribal customs provide the means for their preservation.<sup>1</sup>

Permanent residence in Rembau necessitated entrance into some one of the twelve tribes of the federation. But inclusion in a tribe, while entailing obligations does not confer full tribal rights. Only a full member of a tribe is eligible for election to the post of *ibu-bapa* or *lëmbaga*, or can demand the higher marriage fee obtaining in certain of the elder tribes. Full membership depends on the ability of a claimant to trace his descent back to the founder of one of the original families (*përut*.<sup>2</sup>) Thus the tribe Paya Kumboh (*Baroh*) has adherents living at Gadong, at Batang Nyamor, and at Sëmërbok, none of whom are eligible to hold the office of To' Merbangsa, the tribal chief, for their ancestors came from the upcountry settlement of Sungei Laiang, and their marriage fee is but 50 *rupiah* instead of the statutory 90 of the *baroh* branch.

The tribes then form close corporations,<sup>3</sup> the members of which are bound together by a common interest. Hence the sayings compare the tribesfolk to a bunch of sيره leaves—a cluster of coconuts and a mess of curried meat.<sup>4</sup>

(1) vide Saying XV. app. I. (2) vide Saying XXX. app. I.

(3) Each tribe is a separate corporation: should the tribe have distinct *baroh* and *darat* settlements then it would form not one, but two corporations.

(4) vide Saying XXXIII. app. I.

These corporations may accept additions to their numbers, but with the sole end of thereby enhancing the value of tribal property. All customary rules relating to the sale or mortgage of property, or to division of property on divorce or death, tend to conserve the property in the tribes. Death is regarded by the custom as a diminution of tribal wealth. Hence, in the case of murder an equivalent return was exacted from the murderer's tribe: not the death of the murderer but the transfer of the slayer's blood relation to the tribe of the slain.<sup>1</sup> The murderer cannot make restitution in person—his *tribe* must make good the damage inflicted. Hence his son—who cannot be a member of his father's tribe—is exempt, and his nephew<sup>2</sup> suffers vicariously.

Adoption of a child is subject to the consent not only of the maternal relations *waris* of the adopted, but to the permission of his *lëmbaga* and involves complete severance from the tribe of the child's birth.<sup>3</sup>

Every marriage, under the exogamic custom, brings a new male adherent to the tribe, for the married man belongs to the place of his marriage.<sup>4</sup> Marriage is regarded not solely as a contract between individuals but rather is a circumstance fraught with gain or loss to the tribe. Were the individuals taken as the unit, not her chief, nor her uncles and cousins, but the lady herself, who has fallen victim to a sabine marriage, would profit by the penalties custom exacts from her mother-in-law.<sup>5</sup>

This strict conservation of tribal possessions is based on the fiction by which all real property is held to have been acquired in the eleven immigrant tribes by purchase. In other states of the Negri Sembilan Federation the Batin—or

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(1) vide Sayings XXXIV and XXXV. app. I.

(2) A member of the *waris* tribe is ineligible for adoption, however, into any other tribe.

(3) vide Saying XXXIX. app. I.

(4) v. Saying II, app. I.

(5) vide chap. III, sub irregular marriages.

aboriginal chiefs, were the theoretical landlords and sold out their interest to the immigrants. The method of that fictitious conveyance is described in Saying XXIII. But in Rembau the proprietary right of the aborigines in the soil vested in the *waris* by virtue of the alliance contracted between To' Lela Balang and the daughter of Batin Sakudai.<sup>1</sup> The Batin were relegated to the depths of the forest<sup>2</sup> and the immigrant tribes redeemed the land they occupied from *waris*.

The precedence of the "*suku waris*" over the eleven purely immigrant Tribes rests on their claim to proprietorship of the soil.<sup>3</sup> "From the trickle at the stream's source to the breaking waves at the mouth belongs to the *waris*, but the plots of the riceswamp and the rows of the betel palms are the lembagas'."<sup>4</sup>

The recognised settlements of the Tribes are technically known as *tanah Tēbusan*—redeemed lands. The *waris* proprietary right therein has been bought out by the cultivator during his occupancy. This category includes the mass of alienated land in Rembau. The products of these redeemed lands—represented the tribal wealth, and in 1892 A.D., the assessment levied thereon, was taken as the basis for calculation of the lembagas' dues; but under Malay rule redeemed land was subject to no tax or title.

Land other than redeemed land is known as *tanah ta'-bēr-tēbus* or *tanah waris*. Such land was not necessarily unoccupied, but occupants, even of the *waris* tribe, held no alienable or transmissible interest therein. On these lands certain dues were payable, not to the *lēmbuga* of the *Bēduanda waris* tribe, for then the land would rank as a tribal holding—but to the *undang* and *waris* as a whole. Even as late as

(1) v. chap. I p. 4.

(2) vide Saying quoted by A. Hale J.R.A.S., vol. 31, July 1898. Ayer sagantang salobok, sadangkang yang berbunyi Siamang berjawat-jawat, tempat nangka berdaid-daiu, Batin yang ampania.

(3) vide Saying XVI. app I.

(4) vide Saying XVIII. app. I.



1895 A.D., authorised squatters on *waris* lands at Kundor paid a yearly tribute to the Dato' Rembau of a packet of parched rice and a gallon of husked rice.<sup>1</sup> Whatever return the "*utan tanah*" (forest lands) brought in was the perquisite of the *waris*. The curious will note that two items in the inheritance of the *waris* as stated in Saying XVII—ivory and bezoar stones—are identical with the offerings made by the timid sons of To' Raja di Gunong to Prince Jahia on his journey to the Tanah Hulu.<sup>2</sup>

The *waris* tribe is constituted of eight settlements (*kampong*)—four in each of the two families, Jakun and Jawa. Each *kampong* is ruled by an elder (*ibu bapa*) and the elders elect the To' *Përba*—*lembaga* of the tribe.

The single *Darat* settlement at Chuai (*Kampong Tëbat*) follows as *lembaga* the Dato' *Sëtia Maharaja*—hence the *waris Tëbat* are ineligible for election to the office of the *Përba*. Further, in spite of the tenure of the office by To' Kosil—a *waris Tëbat*—it is generally recognised that a flaw (*chachat*)<sup>3</sup> in their pedigree has disqualified the *waris Tëbat* from receiving the major *waris* inheritance—the *Undangship*—(*pësaka undang*).

The unique character of the *waris* Tribe finds constitutional expression in the existence of the *waris Gëdang* (chief *waris*) and the *Orang Bësar Undang* (nobles of the Law giver)—offices to which no other tribes present a parallel.

The *waris Gëdang* include besides the Dato' *Përba*—the tribal chief—the Dato' Mëntri Lela *Përka*sa, the Dato' Mangku Bumi, the Dato' Shahbandar, and the Dato' Raja Diraja. The four latter chiefs form the Council of the *Orang Bësar Undang*.

(1) Emping sakempit, bras sagantang.

(2) vide chap. 2 I, p. 2, cf. also J.R.A.S., vol. XVII, p. 152 Jan. 1886, where the same articles are stated to be perquisites of the Raja of Siak. Notes on Sultanate of Siak. H. A. Hymans van Anroji.

(3) The *waris Tebat* are alleged to be descended on the female side from an Eurasian woman (*Sidadap*) obtained by Dato' Uban during his visit to Malacca in 1646 A.D.

The rank of *waris Gědang* burdens its holder with no definite duties while the privileges it confers are mainly pecuniary. "Great with great (*gědang*), and small with small" is the customary rule: the greater the rank the larger the share in the *waris* pickings. At the present day these four chiefs each draw a share of the revenue derived from Rembau other than court and registration collections.

Claim to a share of revenue could only be justified in the case of a head of the *waris* (*kěpala waris*). To this rank only the *Dato' Pěrba* and the *Dato' Shahbandar* have any valid pretensions.

The history of the 4 offices establishes this contention. The office of *Dato' Shahbandar* is an ancient Johor creation, rotating through all the seven *Baroh* settlements of the *waris* tribe. Local antiquarians admit that two centuries ago the *Shahbandar* in Rembau enjoyed all the riparian privileges attached to the parallel office in Sungei Ujong<sup>1</sup>—where the division of the *waris* into the distinct branches of *waris di-darat*, under the *Dato' Klana*, and the *waris di-ayer*,—under the *Dato' Bandar*—has served to maintain the importance of the office. In so far however as the position of *Shahbandar* is open to all Rembau *waris* and carried with it at the date of creation (early in 18th century) prerogatives which the inland position of the state and the existence of a *Yang di Per Tuan Muda* combined to efface, so far the *Shahbandar* is justified in ranking as a "*kěpala waris*."

The *Mangku-Bumi* also dates back to the era of Johor suzerainty over Rembau. On the death of Lulinsoh the 9th Undang Rembau (1790 A.D.?) 3 claimants fought for the succession—ultimately obtained by *Pěkak*, a *waris* of *Kampong Těngah*, and *Pasah*—a *waris* of *Kampong Tanjong*—one of the defeated candidates, appealed to Johor. The suzerain was unwilling—as in his tottering dignity he was unable, to interfere, but solaced *Pasah* with a title (*gělaran*) *To' Mangku-Bumi*—an

(1) vide *Saying* quoted by Hervey, J R.A.S., vol. xiii, p. 248. *Di sauk ayer : di patah ranting sa champak galah di tepi tebing To' Bandar yang punia.*

heirloom in his family *pèrut* of Tanjong *waris*.<sup>1</sup> This family distinction can support no claim to precedence as a "Head" of the *waris* tribe.

Not even a royal creation can be claimed for the Dato' Mēntri Lela Pērkasa.<sup>2</sup> Dato' Akhir's appointment as Undang in 1837-8 A.D., was challenged by one Kulub Kēchil, also a *waris* of Kampong Pulau. An appeal to arms bringing no decisive result, the good offices of the Dato' Kēlana of Sungai Ujong (Kēlana Kawal) were invoked. He decided that longevity should settle the dispute, and that, in the meantime, both claimants should rank as Undang. To keep peace between the two he appointed a *waris* of kampong Chengkau—with the title of Mēntri Penghulu as go-between. This officer is the ancestor of the Dato' Mēntri Lela Pērkasa. Within 3 years Kulub Kēchil died a natural death and the reason for the Mēntri's existence disappeared.

The office of To' Raja Diraja represents nothing more than the ennobling by Tungku Radin (Yam Tuan Besar, A.D., 1837) of a royal Kathi, who was also a *waris* of kampong Chengkau—in an attempt at obtaining a supporter in Rembau for the claims of the Sri Menanti suzerain.

It must then be held that only the fortunate conjunction of an able holder of the offices with a crisis that could be turned to their private account has prevented the positions of To' Mēntri, To' Mangku, and To' Raja from being involved in the oblivion that has befallen the two Mēntris and the two Laksamanas mentioned as important Rembau chiefs in 1831 by Newbold;<sup>3</sup> whose very titles, if the Suroh Raja be excepted, find no claimant in Rembau to-day.

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(1) Harvey op. cit. p. 259, states that the Mēntri was created by Raja Radin—a state ent for which no authority can be found.

(2) This account of the origin of the "Mangku Bumi" is not admitted by the *waris* Tanjong. They claim that the title was granted by the Raja of Siak to a *waris* Tanjong who on a visit to Siak presented the Raja with a fine piece of wood-carving, a legend that provides even less support for the Mangku's claim to rank as *kepala waris* than the story given in the text.

(3) vide Newbold op. cit. vol. II. pp. 124-125.

The real importances of the *waris gĕdang* lies in their rank forming a stepping stone to the position of Law giver (*Undang*).

The insistence of the *Pĕrba* on his duties as *lĕmbaga*, and the commutation of his share of revenue for a fixed allowance, has fostered a confusion between the *waris Gĕdang*, and the *Orang Bĕsar Undang*. These four officers form a council designed to hold the balance between *Undang* and *lĕmbaga*. In these latter days an observer is apt to forget that relations between law giver and *tribal* chiefs were normally strained, but the existence of the council of the four depends on that fact.

The duties of the Four are defined in Saying XXVIII. They are as a staff up the hill, a raft at sea, a torch on land, to aid the *Undang*. Their powers are limited to tendering advice on points submitted to them by the Law Giver. They have no Status whatever warranting interference between a *lĕmbaga* and his people in questions of tribal government—a vast field for activity on which the Four Chiefs are only too prone to encroach.

Latterly, the presence of the Four at the deliberations of the *Undang* and *Lĕmbaga* has been resented acutely by the tribal chiefs. Smarting under interference with their own privileges the *lĕmbaga* have carried the war into the enemies' country. But though they hoist the banner of "the constitution" their action is probably dictated by an outraged sense of the fitness of things.

The offices of the *Bandar* and *Perba* rotate through all the *waris Kampongs*<sup>1</sup> (*bĕrgilir*), but *Chengkau* alone can provide a *Dato' Mĕntri*, or a *Raja Diraja*; and the *Mangku Bumi* must be a *waris* of *Kampong Tengah*. It is conceivable, then, that *Chengkau waris* might monopolise at one time four-fifths of all the revenues enjoyed by the *waris gĕdang*.

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(1) Exclusive of the *waris Darat*, *Kampong Tebat*.

## Chapter II.

### Section 2, The Tribal Officer (Orang Besar.)

The *Orang Besar*, or officers in the tribe are divided into two grades:—

- (a) those who are officials of the *Undang* (*pəgawai pada Undang*) and supports of the tribal chief (“*tongkat sokong pada lembaga*”).
- (b) those who are merely minor officials of the ‘*Lembaga*’ (“*bəsar dalam anak buah.*”)<sup>1</sup>

The office of *orang bəsar*, generally known as “*bəsar*,” is a direct creation, in the case of grade (a), of the *Undang* acting on his own initiative or on representation of the *lembaga* and *waris* of a tribe; in the case of grade (b) of *lembaga*.

Creation of  
the Office.

‘*Bəsar*’ of the second grade hold their office for life or until dismissal—but the office dies with them.

The ‘*Bəsar*’ who is an officer of the *Undang* (grade a) may hold an appointment created for and dying with him, or may be in enjoyment of an office forming part of the inheritance (*pəsaka*) of the tribe—if the *undang* have definitely so pronounced when sanctioning the creation (*tanaman*) of the title. The inherited office is never confined to one family (*pərut*) but rotates (*bərgilir*) through all the families comprised in the tribe.

A special creation (*tanaman*) by the *Undang* which has lapsed at the death of the first recipient may however be renewed, by consent of the *Undang*, to some one definite applicant, on presentation of two offerings of rice and cakes (*bokor*) by the *waris* (relations on the mother’s side) of the first holder.

The number of *orang bəsar* in any given tribe is hence uncertain and inconstant. The *bəsar* of grade (a) ranks—as an officer of the *Undang*—above the elder (*ibu bapa*) in the tribe, but the elder takes precedence of the lesser *bəsar*—the officer of the *lembaga*.

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(1) vide Appendix IV.



The primary duty of either class of 'bĕsar' is to act as a check upon the tribal official to whom he is immediately inferior.

The 'bĕsar' of the *lĕmbaga*'s creation (grade *b*) brings to the notice of the *lĕmbaga* any instance of capricious or partisan action by the elder. The tribesfolk find in him a safeguard against attempted extortion (*mĕngĕndap*), or sheltering of an offender by the elder (*mĕlindong*).

The "bĕsar" is only too eager to listen to such complaints, for his share in the fine that may be exacted from a guilty elder forms his main source of income.

The "bĕsar" appointed by the *Undang* forms the constitutional check in the tribes on the *lĕmbaga*, in his dealings with the elders. His rank as officer of the *Undang* (*pĕgawai pada Undang*) entitles him to an audience in the *balai*, where he may present the elder's case against the tribal chief. The *lĕmbaga* cannot retaliate on him for his dismissal from office lies with the *Undang* alone.

As official of the court of the *Undang*, this bĕsar carried out the procedure laid down by custom for execution of a decree in favour of a *beduanda* creditor, against real property of an immigrant tribesman (*rejab, lengkong*), on an order which could issue only from the *Undang*. He cut the posts marking out the boundary, dug the ground, planted the tufted spear in the court yard, and took possession of the land in the name of the *Undang*.

For either duty he received payment from the *Undang*—a share of the fine, or a prime cut from the buffalo sacrificed in settlement (*daging pĕtabah dua jari*). As an officer of the *Undang* he was also entitled to an alms of 12 cents at the burial ceremonies of the *Undang*.

The official appointed by the *Undang* to represent him in a tribe transferred from the government of the tribal chief (*tĕrgantong pada Undang*)<sup>2</sup> was drawn from the bĕsar *pĕgawai*

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(1) *rejab, lengkong*, chapter II § 5 sub *Undang*.

(2) v. chap. II, § 1 sub *suku*.

*undang*. He was however incapable of performing, without specific authorisation, any of the duties belonging by custom to the *lëmbaga*. His work as overseer of the tribe was confined to laying the needs and complaints of his people before the *Undang*, seldom with any effect. He could claim no share in the *lëmbaga*'s dues which the *Undang* pocketed, but he was liable to fine for every affray, or breach of the peace, in the tribe under his charge.

"*Bësar*" of either grade have also duties as officers of the *lëmbaga*'s court. No form of irregular marriage<sup>1</sup> except that of *mënyërah*<sup>2</sup> can be settled by an elder. Performance of the ceremonial and payment of the penalty due in settlement of other marriage irregularities are supervised on behalf of the tribal chief, by the "*bësar*," who obtains 12 cents of the *lëmbaga*'s fee as his share.

Duties common to all *bësar*.

The office of "*bësar*," while far from onerous, was under Malay rule a fearful and precarious possession. The birth of an illegitimate child in his tribe brought the "*bësar*" a fine of 1 *bahara*<sup>3</sup> from the *Undang*. He could never escape from his official position. If he was found innocently gossiping beneath a friend's verandah—he was liable to fine and dismissal. Were he caught in a girl's house (*tërkurong*) he could not save the situation merely by marriage—as any peasant might do—but was also fined and dismissed from office. He was even debarred from shouldering his coop of fowls (*më-ngandar*) and earning an honest dollar or two as a hawker. If *bësar*, then always, and at all times, "*bësar*."

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(1) v. chapter III, sub irregular marriages.

(2) v. chapter II, § 2 sub Elder.

(3) v. chapter II, § 5 sub *Undang*.

## Chapter II.

## Section 3, The Elder (Ibu Bapa).

Members of a tribe—says the Custom—are subject to the Elder; who is dependent on the tribal chief.<sup>1</sup> This is the first axiom of tribal government in Rembau.

The Elder is head of one or more of the original families (*pěrut*) comprised in the tribe. Hence the larger tribes number several Elders—the smaller, one only.<sup>2</sup> The *Suku Běduanda* (*waris* tribe) provides the purest model of tribal government. In that tribe each of the original eight settlements (*kampongs*) is under the direct rule of an Elder (*ibu bapa*).

The elder is elected by the suffrages of the members of the family or families under his charge and their choice is subject to the approval of the tribal chief (*lěmbaga*).

As the literal translation of his title (*ibu bapa*=the mother-father) indicates, the scope of the Elder's duties is found in the lowlier matters of everyday life in his family (*pěrut*). The sayings liken his position to the chestnut tree on the plain, sprouting from the base of the trunk:<sup>4</sup> or to the crow hovering as it alights.<sup>5</sup> All feasts of marriage, of circumcision, of incision, or of boring of the ears, where a goat is slain, demand his presence, as recorder.<sup>6</sup> The marriage fee (*mas kahwin*) is paid through him, the bridegroom's private property (*hěrtā těrbaŋa*) must be declared in his presence, he makes the division of acquired property (*pěncharian*) at divorce. Satisfaction of a debt is duly attested only by payment before the Elder. He is the qualified witness for his section of the tribe.

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(1) vide Saying No. I

(2) vide Appendix IV.

(3) vide Saying No. XXVI.

(4) vide Saying No. III.

(5) vide Saying No. XXII.

(6) vide Saying No. XXIX.

But the key to the denotation of his duties as well as of his rights is found in rule that "the Elder is limited by his '*adat*,' which '*adat*' consists in a single goat."<sup>1</sup> Whatever rite can be duly performed, whatever offence duly condoned, whatever dispute finally settled by the slaying of a goat, or by the payment of an equivalent sum, these fall within the province of the Elder.

The converse holds good at either extreme. Greater offences and grander ceremonies demand the cognisance or imprimatur of the tribal chief (*lëmbaga*); but if the elder's intervention is sought, his "*adat*" must be paid, even should the matter be proved to be beneath his jurisdiction, and terminable by the killing of a fowl, an animal anyone may slaughter with impunity. Rembau custom does not contemplate the gratuitous performance of official duties.

Irregular marriages into their tribe provide tribal officials with a rich source of fees. When the *lëmbaga*'s sanction is necessary to validate a marriage, he divides the fee payable to him with the Elder and the tribal officers. The "surrender marriage" (*menyërah*), where the man has enforced his suit by invasion of the verandah of the woman's house, may be sanctioned by an Elder, without reference to the tribal chief. The Elder is entitled thereat to a fee known as the "betel-flower" (*Bunga Pinang*),<sup>2</sup> payable before the wedding ceremony takes place. In this fee the *lëmbaga* has no share, but two-thirds are divided by the Elder amongst the officers-in-the-tribe, and the male relatives of the bride. At the present day, when British intervention has whittled down to the last strand the duties of the Elder, he finds in a "surrender marriage" his best opportunity for obtruding his official position on the public: and hence his *adat* is apt to be spoken of as confined to the *Bunga Pinang*:—an error which confuses the right with the occasion of its exercise.

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(1) vide Saying No. XXIX.

(2) vide chapter IV. p.      sub irregular marriages, for amount of this fee.

But prior to British Protection, the Elder possessed certain judicial powers. In his criminal jurisdiction he took cognisance of all breaches of the peace involving a wound, a scream, and blood from broken skin: <sup>1</sup> but only when the wound had been inflicted on a part of the body covered by the wearing apparel.<sup>2</sup> Cases of permanent disfigurement stood outside his jurisdiction.

Civil Procedure under Rembau custom recognises four degrees, in the presumption of fact—corresponding roughly to conclusive proof; probability; possibility; and absence of proof (“*sah* :” “*ta’ sah* :” “*těrang-gělap* :” “*gěiap sa-mata*.”)

The Elder’s jurisdiction in contentious civil suits was very limited. He could investigate only cases where *prima facie* probability of debt existed—when it was possible to get close to, to get at grips with the truth (*ikat děngan chěkak*) a matter of no little difficulty in dealing with people whose genius for perjury is proverbial (*pusing anak Rěmbau*).<sup>3</sup>

If judgment was not followed by satisfaction of the debt, <sup>4</sup> the elder had no power to enforce his decision. He reported to his tribal chief (*lěmbaga*) who proceeded to enforce execution. But the recalcitrant debtor committed contempt of the Elder by his refusal to pay, and became liable to a maximum fine of six rupia (5 x 36c = \$1.80.) Theoretically the elder could fine up to 10 rupia equal to \$3.60, but in practice he never inflicted a heavier penalty than 3 rupia.

A like penalty awaited the tribesman who refused to bring any question lying within an Elder’s jurisdiction to his cognisance—but dealt directly with the tribal chief. He was guilty of “stepping over” the elder (*mělangkahi ibu bapa*), and found that he could not ignore his petty chief with impunity.

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(1) *Luka, chonget, pechah berdarah.*

(2) *Luka ditutup kain, baju.*

(3) One of a list of epigrammatic descriptions of the outstanding characteristics of Malays in various parts of the Peninsula. e.g. *Kechek anak Malacca, wheedlers are the men of Malacca: Sombong anak Pahang, Proud are the men of Pahang.*

(4) *Sah utang iku dengan baiaran.*



But the office of Elder has a reverse side—its relation to the tribal chief (*lěmbaga*).

The official life or death of the Elder, says the custom, are in the hands of the *lěmbaga* (*Ibu bapa hidup mati kapada lěmbaga*).<sup>1</sup>

The tribal chief cannot appoint an Elder directly, but the selection of the tribe is contingent on his approval: and he has a free hand in the dismissal of his Elders.

"If an elephant die," so the saying runs, "his tusks remain, if a tiger his stripes, if a serpent his markings, if a man his doings."<sup>2</sup> Of all the *doings* of his "children" an Elder must be fully aware. He must be able to supply the tribal chief with a detailed history of every dispute or quarrel brought to the *lěmbaga* for settlement. His ignorance of the "*doings*" is attributed either to neglect of duty, or to the sheltering of an offender and warrants the dismissal of the Elder from office.

Yet the Elder incurs an equal risk of deposition should he attempt to settle any question falling outside the narrow field of his powers. For there too he is sheltering (*mělindong*) some offender from a greater penalty than he, as Elder, can inflict, and playing the traitor (*měnděrhaka*) to his *lěmbaga*. The least dereliction of his own duties or the smallest trespass on another's are grave offences for the *Ibu Bapa*.

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(1) v. Saying No. XXXVII.

(2) *Mati gajah tinggal gadingnya: mati rimau tinggal belangnya; mati ular tinggal telannya; mati orang tinggal buatannya.*

## Chapter II.

### Section 4, Lembaga (The Tribal Chief.)

The *lĕmbaga* is the supreme chief in each tribe. His place in the constitution is compared by the sayings to the sugar-palm on the slopes sprouting from its trunk<sup>1</sup> beneath the coconut on the hill typifying the *Undang*, but above the chestnut of the elder on the plain. Each tribe is subject to one chief whose authority is coextensive with the settlements of that tribe. Two exceptions traverse this axiom.

The inheritance of the *lĕmbaga*—says the *adat*—is stopped,<sup>2</sup> (*bersĕkat*)—stopped by the boundary between the inland and low country districts. Paya Kumboh tribesmen of the latter immigration who settled up country in the Sungai Laiang valley, follow the Dato' Sri Maharaja, and owe no allegiance to the Dato' Merbangsa, chief of the original Paya Kumboh settlers in the low-country swamps of Lĕgong and Gadong. No *Darat* chief would deny ceremonial precedence to the *lĕmbaga* of his tribe in the low country; but the admission opens no chink to his colleague for interference in purely tribal matters across the border.

Again, the whole or any portion of a tribe may pass under the direct protection of the *Undang*, who himself performs the duties of the *lĕmbaga*. That tribe is then said to be dependent on the *Undang* (*tĕrgantong kapada undang*).

In theory transference to the *Undang* was a privilege to the tribespeople and a penalty to the *lĕmbaga*, in practice always a penalty to both. The transfer must be preceded by a petition from the tribe, stating the grounds of dispute between them and the *lĕmbaga*. The first move could not be made by the *Undang*. In this aspect the institution is not without parallel in other states. Not many years ago in Pahang if a man fell out with his territorial chief, he slipped down stream and on reaching Pekan borrowed a dollar from

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(1) vide Saying III. App. I.

(2) vide Saying XI. App. I.

the Bendahara and so passed into the direct service of the Raja with whose men no lesser chief dared interfere. The Rembau institution is peculiar in its application not to individuals but to tribes; but in its effect, as increasing the power of the head of the state at the expense of the chiefs, is identical with the Pahang custom. Originally intended as a temporary measure to prevent disturbance during the settlement of a dispute between a lembaga and his tribesfolk, the status of dependence on the *Undang* became crystallized into a form of tribal Government.

The Anak Acheh tribe provides the classical example. From earliest time only the Pulau family was eligible for the office of Dato' Lela Wangsa—*lëmbaga* of the Anak Acheh tribe. But the growing importance of the Anak Acheh settlements at Bongek and Bintongan induced To' Lela Wangsa Maalam, in 1877, to offer an extension of full rights to these branches of the tribe. The offer was accepted. On the day appointed for the ceremonial feast Bongek and Bintongan killed their buffalo, boiled their rice, baked their sweet-meats, received the *Undang* (Haji Sahil) with full ceremony on his arrival, and waited for Maalam and the Pulau contingent—in vain. At the last moment the Pulau men had changed their minds. Incensed at such cavalier treatment, Bongek and Bintongan refused to follow Maalam longer, and placed themselves under the protection of the *Undang*.

The sequel is instructive. In 1896 when the *Undang* (Dato' Serun) had proved for eight years his indifference to the lesser duties of a *lëmbaga*, when transfers of land were prevented by his refusing to "beat the bounds,"<sup>1</sup> when advances towards reconciliation had only brought down fines on the peacemakers, the dependent Anak Acheh forwarded their petition to the British Resident praying for permission to follow their own *lëmbaga* again—or if that might not be granted, to follow any other *lëmbaga* whomsoever, and so escape from the "protection" of the *Undang*.

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(1) v. chap. II. section 4.

The *lëmbaga* of a dependent tribe was penalised by losing his dues from the tribesfolk who passed out of his control; but neither in the Anak Acheh case, nor in the Sëri Lëmak tribe, where a portion left the Dato' Sinda Maharaja for his failure to exact the return (*balas*) for the murder of a Sëri Mëlenggang man living in the Sinda's sphere of influence—did the penalty move the *lëmbaga* to repentance with works.

The *Undang* alone benefitted by the transfer. Only by his consent could his protection, once accorded, be removed; and when he did agree to release the dependent tribe, customs gave him a dismissal fee of one "*bahara*" (\$14.00).

As shown in the table in appendix III, the *lëmbaga* fall into two main groups;

(a) The *lëmbaga yang delapan*—"the Eight;"

(b) The *lëmbaga yang dua belas*—the Twelve.

The *lëmbaga yang delapan*—known as *Tiang Balar* (pillars of the *Undang*'s hall of audience) or *Tulang Ūrat* (the bones and sinew—form a council without reference to which the *Undang* is powerless to take action. He can hold no enquiry into alleged breaches of custom except in the presence of "the Eight," sitting as assessors, and no treaty he signs is binding on the state if it lacks the counter signatures of "the Eight."

The council of "the Eight" formed by the addition of the four major *Darat* chiefs to the old council of "the Four," dates from the year 1831 A.D. Prior to that date the *darat* and *baroh lembaga* met on no common ground. The low country, constituted as the two leagues of the four and five tribes,<sup>1</sup> in virtue of comprising not only all the elder immigrant settlements, but seven of the eight *waris* kampongs, whence alone the *Undang* could be chosen, ranks as the senior district. The activities of the *darat* chiefs were confined, at that date, to tribal matters and the external policy of the state was determined by the *Undang* and the council of the four *baroh lëmbaga*. Sufficient evidence of this old constitution is found in

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(1) v. chap. I. p. 6 and chap. II. sec. 1.

the text of the Dutch treaties of 1760 and 1819 A.D. and the British treaty of 1833 A.D. But the precedence of the *baroh* division has also left its traces in the heavier marriage fees payable in certain of the *baroh* tribes,<sup>1</sup> in the comparatively petty function of the four great *Darat* chiefs at the election of the *Undang*,<sup>2</sup> and in the richer ceremonial prescribed at the burial of one of "the Four" in the low country.<sup>3</sup>

Neither the council of "the Four," nor the later institution of "the Eight," possessed, as such, any right of interference with the members of the second group of chiefs—"the Twelve."

Only nine chiefs are now recognised as forming the group known as "The Twelve," and it has been held that the title—"The Twelve"—refers not to the chiefs but to the tribes. This theory is open to several objections. The group of "the Twelve" is admittedly a separate classification to "the Eight:" it does not include all the twelve tribes: the Sēri Lēmak, Paya Kumboh and Tiga Nenek tribes provide chiefs for the group of "the Eight" only; again the contrast between "the Eight" and "the Twelve" is unexplained by this theory for each of "the Eight" is, equally with each of "the Twelve," chief—of some one of the twelve tribes forming the Rembau confederation. There is little doubt that the title refers to the number of chiefs as the group. Prior to the Rawa invasion of Rembau at the end of the 18th century this group included also the Dato' Mengkota, head of the Sēri Mēlenggang tribal settlement at Kendong and the Dato' Dagang, a chief of the Sēri Mēlenggang Mēnangkabau trioe. These two chiefs aided the invader and were punished by exclusion from the group of "the Twelve."<sup>4</sup> The twelfth member of the group was To' Lela Raja—chief of the Tiga Batu tribe *sa'bēlah baroh*. By settling in the Lēgong valley the Tiga Batu immigrants owed allegiance to the Dato'

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(1) vide Appendix IV.

(2) chap. II. sec. 6 sub undang.

(3) At the funeral of a *Darat* chief no money is scattered on the road to the tomb, and no white cloth is spread on the path as at the funeral of one of the 4 *sa'blah baroh*.

(4) vide ante chap. I.



Bangsa Balang, to whom their chief became subordinate, though admitted into the group of "the Twelve." The circumstances of his exclusion from that group are a matter of dispute. The five *baroh* members of the group possessed equal power with "the Eight," in their respective tribes, and, within their limited spheres of influence, the Sětia Maharaja and the Sutan Bendahara are paramount—their judicial powers were the same, and the fees due them for the performance of their functions are indetical with the customary emoluments of "the Eight." The Maharaja Inda and the Ngiang, however are bound to act in concert with the Mëndēlika, and are constitutionally incapable of independent action except in questions affecting their own tribe alone.

"The Twelve" are technically known as the *Kepak Sayap* (the wings and pinions). From them the *Undang* selects chiefs to attend him on his official journeys. They have the right to be present at a sitting of the *Undang* and "the Eight" *lëmbaga*, but their absence does not invalidate the session, and they have no voice in the election of the *Undang*.

On the death of a *lëmbaga* custom prescribes that his successor should be chosen before the burial ceremonies are completed. Considerable importance attaches to the due performance of these rites. If the custom is not "maintained erect" (*adat ta'berdiri*) the family to which the deceased *lëmbaga* belonged, loses the franchise (*pēsaka*). A violent death (*mati tērķējut*) or death from infectious disease is held to warrant the omission of these ceremonies.<sup>1</sup>

Selection of a successor lies with the elders of the tribe acting in accordance with the wishes of the minor headmen (*bēsar*) and fully enfranchised members (*waris*) of the tribe. The field for selection is narrowed by a strict rule of rotation among the several fully enfranchised families (*pērut*) of the tribe. Their nomination may be rejected by the *Undāng* at will, and is valid only when confirmed by his acceptance of homage from the new chief.

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(1) vide case of To' Rājā Sēnara chief of Tanah Datar *baroh* tribe. For ceremony prescribed at death of *lëmbaga* see appendix VI.

In practice, then, the election of a *lĕmbaga* depends on the *Undang*; with the *Undang* too lies the dismissal of the *lĕmbaga* from office. As the saying states, the *lĕmbaga's* existence lies on the knees of the *Undang* (*hidup mati kapada Undang*). But the *Undang* may not follow his caprice in exercising his power of dismissal. He is not only bound, in considering an alleged offence, to summon "the Eight," whose sympathies necessarily lie with their fellow-chief, but he must show cause for holding that the *lĕmbaga* has been guilty of an offence for which custom prescribes dismissal as the penalty.

These offences fall into two classes (1) offences against the tribe—involving dereliction of duty. (2) Offences against the *Undang*, involving trespass on the prerogative of the *Undang*.

The first class contains four items: harbouring and false accusation; causing wrongful loss and permitting wrongful gain; infliction of a disgrace on the tribe; detection in unlawful<sup>1</sup> intercourse.

The second class comprises the six *pantang Undang*.<sup>2</sup> Offences of this class bear two aspects, first as tabooed acts; then as offences against the custom (*adat*). Treason (*mĕndĕrhaka*) in its secondary aspect, is the crime of acting against the proper function of the offender—the *lĕmbaga*—in open opposition to the *Undang*. This was the crime of To' Bangsa Balang, Haji Abdul-Karim, when in 1871 A.D. he supported Haji Mustapa in his fight with Haji Sahil for the Undangship. Conviction of a tabooed act involved, under Malay rule, not only dismissal from office but confiscation of all property. Saying No. XXI states at length the ceremonies; whereat a *lĕmbaga's* attendance is required: weddings and marriages; feasts and festivals (such as the Hari Raya feasts); incision and boring of the ears: circumcision and confirmation; on a formal summons; on a present of rice borne of two in the day time; on a present of cakes borne of four at night. He

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(1) v. Saying XXXVIII. App. I.

(2) v. Saying XXXII. v. also sub Undang, chap. II. § 5.

has no actual duties to perform at these feasts, but conditionally on the provision of his *adat*, a buffalo, he cannot withhold his presence. He must attend—as the custom says circling on high like a hovering hawk.<sup>1</sup> No feast where a buffalo is killed can be held in his tribe without his sanction, and if he attend, he can demand the titbits (*ramek-ramek*)<sup>2</sup> which custom awards him. The *lëmbaga* is entitled to one half of the ceremonial—the awnings, flags and hangings, attached to the state of the *Undang*<sup>3</sup> and his presence at a festival should be honoured by their display.

The judicial powers of a *lëmbaga*, as of the Elder were limited by his *adat*. Even so, draconic custom reserved for the court of the *Undang* the majority of greater offences now classed as criminal; but the *lëmbaga* was competent to dispose of cases of grievous hurt such as blinding, broken bones, or ruptured sinews,<sup>4</sup> and with woundings outside an elder's cognisance.<sup>5</sup> In addition to ordering the reconciliation feast, he could fine up to a maximum of 20 rupia (\$7.20), a penalty generally paid in kind. His individual duties in respect of greater offences extended only to the arrest and production of the accused before the *Undang*.

The cord that binds belongs to the *lëmbaga*.<sup>6</sup> Into any allegation of debt within his tribe that had not passed from twilight (*tërang gëláp*) into total darkness (*gëláp sa-mata*)<sup>7</sup> he could enquire, and declare his finding (*Sah batal kapada lëmbaga*); and where execution against movable property—goats and buffaloes—was possible, he was empowered to seize and confiscate such property, if belonging to his tribe, in order to enforce either his own decision or the finding of his “elders.”

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(1) vide Saying XXI App. I.

(2) The *ramek-ramek* are a portion of the heart and liver—and a cut from the rump.

(3) v. Saying XII. App. I.

(4) *Mëmbuta mata, mëmatah tulang, mëmutus urat.*

(5) v. chap. II. § 2.

(6) v. Saying XIX. App. I.

(7) v. chap. II. § 2. sub elder.

If he admitted his tribe's liability to another tribe he was bound under pain of deposition, to enforce a payment in the same way.

No transfer or mortgage of landed property trenching on the direct female entail is valid to-day without his sanction. The procedure on a transfer (stated in saying XXIII) was carried out by the *lëmbaga* of each of the contracting parties. They personally measured the land, beat the bounds, and saw the purchase money paid, and were entitled for their services to a fee of 20 rupia, known as the *adat tukul lantak*.<sup>1</sup> The absorption of this fee into the Government charge for demarcation and registration provides the *lëmbaga* of to-day with a cherished grievance.

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(3) Pukul Lantak=hammer in the posts,

## Chapter II.

## Section 5, Undang (The Lawgiver).

Sayings Nos. X and XI define the scope of the *Undang's* power. He is the supreme authority in the *State*—as distinguished on the one side from the *Tribe* and the other from the Confederation of States. Incapable of direct interference between a *lëmbaga* and his tribe, he is not subject to the dictates of the Raja in the domestic affairs of his State. But though supreme, his power, as lacking natural sanction, is in practice far from autocratic. If free from the slavery of the *lëmbaga* to precedent<sup>1</sup>—his hands are tied not only by the gyves of custom (*adat*), but also by his council of Eight chiefs—and, in a much lesser degree, by the deference due to his special advisers, the four *orang bësar undang*.

His election is governed by a strict custom. The *Undang* is chosen in alternation from the two families of Jakun and Jawa.<sup>2</sup> This rule is alluded to in the saying which describes the *Undang* as the coconut growing on the hill sprouting from its double eye.<sup>3</sup> The history of Rembau tells of no exception to this rule, known as the *gilirian Përut* (or *giliran bësar*) the rotation of families, except possibly during one period of Rembau History. The field of eligible candidates is further restricted, in theory, by the rule known as the *giliran kampong*—or rotation of settlements. A Jakun *waris* must belong to one of the four Jakun settlements of Kota, Chëngkau, Gadong or Tëbat—and the Jawa family is similarly divided into the four settlements of Bukit, Pulau, Tanjong and Tëngah. The rotation of settlements was designed to produce an even distribution of privileges in either family by securing the election of the *Undang* from each settlement in its turn. Kampong Bukit cannot provide a second *Undang* till Pulau.

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(1) v. Saying XXX App. I.

(2) v. chap. I. p. 4.

(3) v. Saying III App. I.



Tengah and Tanjong have each in their turn set a Sĕdia Raja in office. It would, however, be idle to assert that this democratic principle has been honoured except in the breach. Tĕbat, Gadong, Pulau and Tanjong are offshoots of the four earliest settlements, and the very division of the families into eight recognised "Kampongs" dates only from the "Undangship" of To' Bogok (date A. D. 1810—1819.) A glance at the table of the Rembau Undang<sup>1</sup> will show that a Chengkau *waris* has eight times held the supreme office, while Kota, the earliest settlement of all, has provided the first Dato' Rembau, and no other. In practice the *giliran bĕsar* only is operative.

In theory the new Undang should be chosen before his predecessor's grave is closed: but the practical difficulty of settling promptly rival claims has rendered this rule a dead letter.

The selection of a successor to a deceased Undang lies with the four great chiefs of the low country—"baroh." When the rule of the "*giliran bĕsar*" confines selection to the *waris* Jakun, the Dato' Gempa Maharaja has the right—as has the To' Merbangsa, in the alternative event, of nominating a candidate. This nomination is preceded by the suggestion of possible successors by the five *waris gedang*,<sup>2</sup> who have however, as potential candidates themselves—no right of nomination. Should the nominee prove acceptable to the four chiefs, they are said to be in accord (*kĕbulatan*) and the four inland chiefs are desired to express their consent. ("Yang sa-bĕlah baroh mĕnjadikan, yang sa-bĕlah darat mĕrukui"). It is essential that the eight chiefs be agreed on one candidate, for only an unanimous selection is valid. Dissent by the *waris gedang* or the twelve lesser tribal chiefs is immaterial—provided that the candidate fulfils all requirements of blood and family. Inability to discover a candidate acceptable to all the electors resulted, under Malay rule, in war, but, by the provisions of the British treaty of A. D. 1883,

An elective office.

(1) v. Appendix II.

(2) v. chap. II. § 1 sub Suku.

reference is now made in the event of disagreement, to H. E. the Governor of the Straits Settlements, whose decision is final.

Installation.

When the elector-chiefs are agreed, the name of the new *Undang* is pronounced by the senior *lëmbaga* and all chiefs render homage. A date is then fixed for installation (*mëñabal* or *mëlantek*) to ensure the presence of the eight great tribal chiefs, the "*tiang balai*," or pillars of the audience hall. The prospective *Undang* is taken to his mother's house where he remains until the day of the ceremony. Ancient custom provided that the ceremony of installation should be performed at Kampong Nerasau but there is ample precedent for choosing the house of the *Undang*, wherever situate, as a more convenient spot.

When all chiefs are assembled, the *Undang* takes his seat on the canopied dais erected in the hall of audience (*balai*) which is hung with the insignia of his office.<sup>1</sup> The chiefs then, in order of precedence, advance (*mënyalang*) and render homage (*mënyëmbah*). The absence of a tribal chief, if duly informed of the day fixed for the installation, except for a valid reason to be previously notified, is held to imply refusal to acknowledge the *Undang*, and involves his deposition and the immediate choice of a successor to replace him at the ceremony.<sup>2</sup> If illness prevents his attendance, a chief may appoint a member of his tribe to represent him, as *pangku* (officiating) and to pay homage in his place. When all present have rendered obeisance the ceremony is concluded with prayer.

Two fold  
Nature of Un-  
dang's power.

Two distinct rôles are combined in the office of *Undang*—first, headship of the *waris* of Rembau; second, headship of the State. The combination of the two gives its peculiar nature to the power wielded by the *Undang*, as compared with the authority of other officers under the Rembau constitution. A detailed consideration of the unique attributes attaching to the office of *Undang* as stated in saying X, affords clear

(1) v. Saying XII for a list of these insignia.

(2) In 1905 7 chiefs were deposed for wilful absence from the installation of the Dato' Lela Maharaja Haji Sulong.

proof of the twofold nature of his authority. The humblest peasant in a tribe differs in degree only of tribal right from his chief. But the *Undang* is *Bertëromba* (vide saying X). He adds to his constitutional authority, the privilege of blood—of a pedigree traced on the maternal side, back to the aborigines, the heirs of the soil he rules, whose rights have been merged in his. The *lëmbaga*'s inheritance may run through as long a line of matrons but it ultimately rests on purchase.<sup>1</sup> The fusion of the *Batin* with the *waris* rights is peculiar to Rembau. The inheritance of the Johol and Sungai Ujong rulers is not *Bertëromba*. Their power is still, nominally, delegated by the *Batin* and the consent of the nine *Batin* chiefs is still requisite to the appointment of the Dato' Johol. To employ technical terms, the *Undang*'s power in Johol is *bërsilsilah*, not *bertëromba*.<sup>2</sup> The Bëduanda, as a tribe, owe allegiance to their tribal chief—the Dato' Perba—and as a member of the *waris* tribe the *Undang* would acknowledge himself a child (*anak buah*) of the *Përba*; but in their capacity of (*waris nëgri*) heirs to the soil—as distinct from their position as members of a tribal corporation, the Jakun and Jawa families look to the *Undang* as their representative and sovereign. As chief *Waris* the *Undang* drew a tribute from all unredeemed lands of a packet of parched rice, and a measure of husked rice—he received a duty on minerals and agricultural produce exported from Rembau by miners and foreign planters, and from this revenue he personally paid the Elders in the unredeemed lands, who to this day draw their yearly pittance from him and not from the *Waris* tribal chief. A *lëmbaga* rules his tribe, but can act only for the benefit of the tribe he rules. To extract personal advantage, from his position, would be to make merchandise of his people (*berniaga dalam anak buah*), an offence punishable with deposition.

His headship of the *waris nëgëri*, resting on claims of blood, procures for the *Undang* a prerogative distinct from, but

Fusion of  
Batin rights in  
*waris* prerog-  
ative peculiar  
to Rembau.

(1) v. chap. II § 1 sub Suku.

(2) cf. Saying VI.

enhancing his power as constitutional head of the federation of tribes. The high marriage fees payable to a *bèduanda* bride,<sup>1</sup> the peculiar penalty exacted for the murder of a *Waris*,<sup>2</sup> and the impossibility of a *Waris* passing by adoption into another tribe,<sup>3</sup> prove that the *Waris* was, as such, invested with some degree of personal sanctity. The constitutional authority of the *Undang* was thus hedged around with sentiment.

The alleged assumption, then, by the *Undang*, on the expulsion of the Raja from Rembau in 1836, A. D. of prerogatives elsewhere claimed as peculiar to the Raja—such as the power of fining up to 66 *kupang*, and the rights over illegitimate children, was warranted, if not by his position as constitutional head of the federation of tribes, then by his rights as the supreme *waris nēgèri*. His birth gave him the right to “resheathe the drawn dagger.”<sup>4</sup> Whether or not individual holders of the office found themselves able to exercise that right in every instance is a question that does not affect constitutional theory. The expulsion of the Raja was even less consistent with his theoretical eminence.

The *Undang*'s power is secondly distinguished from that of the *Lěmbaga* as “*berkhalifah*.” In his own *State* he is the vicegerent of God—head of the church as well as of the state. Till quite recent years (1889) the office of *Kathi* did not exist in Rembau: and the civil powers now delegated to the *Kathi* were exercised by the *Undang*. But the quality “*běrkhalifah*” is also construed secularly. The *lěmbaga* is the slave of precedent<sup>5</sup> but *custom* does not lie so heavily on the *Undang*. It is not so stiff as to make innovation impossible for him. His orders, issued in the audience hall<sup>6</sup> are it is true strictly limited by a crystalized custom, the views of the council of

(1) v. Appendix IV. (2) v. chap. III. p. sub *hulor balas*.

(3) v. chap. III. sub adoption.

(4) *Kalau keris dichabut sahia yang sarongkan*, v. Lister (J. R. A. S. vol. XXII p. 307) who denies the *Undang* this power.

(5) v. Saying XXX App. I.

(6) v. Saying XI App. I. bersabda di balai.

Eight (formerly of Four)<sup>1</sup> chiefs prejudice his ruling, and the members of his own privy council (*orang bĕsar undang*) represent the opinion of the *waris*, but rarely indeed can the Chinese puzzle of the customary maxims be fitted to the exact pattern of an individual offence. The *Undang* then creates precedent. Even should the offence be clearly classified, or the breach of custom proved wilful, the penalty sanctioned by custom may be varied by the *Undang*. The notched blade may be refashioned, says the *adat*, the broken blade re-welded.<sup>2</sup> But clemency is a prerogative of the *Undang* alone. A *Lĕmbaga* has no power whatever to remit or vary any customary penalty when once he has held formal enquiry into an alleged offence, and stated his finding.

The reason for exclusion of the offences classified as "*Pantang Undang*" from the cognisance of the *lĕmbaga* throws further light on the nature of the *Undang's* authority. These crimes classified in dual terms,<sup>3</sup> agreeably to the usage of traditional sayings, differ in kind from the common "offence." Their double aspect as forbidden acts, and as breaches of custom has already been remarked.

They were regarded not as crimes against individuals, nor as acts diminishing the wealth of a tribal corporation, but as outrages on the function either of their perpetrator or of the subject of the crime, in society as constituted under a tribal system of Government. The *lĕmbaga* who is merely the protector of tribal interests is unqualified to try such a case: and the fact, that such offences are *Pantang Undang*, and not primarily cognisable by the Raja, even during his nominal suzerainty over the state, strongly supports the view here taken of the dual significance of "*berkhalifah*" as an attribute of the *Undang's* authority.

(1) vide chap. II. § 4 sub *lĕmbaga*.

(2) *Sumbing buleh di titek patah buleh di gempal*.

(3) v. Saying XXXII. App. I. 3 of the pairs are noticed by Lister J. R. A. S. vol. XXIII. p. 147 but no attempt is made at an explanation.



The *Undang* issues his orders (*sabda*) in his hall of audience (*balai*). He may not reconsider a decision once pronounced or revise a judgment once delivered; and only when the Eight *lěmbaga* are in audience, can he hear a case or issue his order.

Theoretically the *Undang* can take cognisance of no matter unless brought to his notice by a *lěmbaga*. With the two exceptions of his own wife, and any unmarried mother, no one but a *Lěmbaga* or an officer of the *Undang* (*Běsar Undang*) has the right of speaking in the audience hall, uninvited. But the *lěmbaga* is bound to bring before the *Undang* every matter transcending his "buffalo" jurisdiction.<sup>1</sup>

He is the policeman who binds the criminal.<sup>2</sup> The original jurisdiction of the *Undang* embraces every offence for which death, or, in the case of a tribal official (*orang běradat*), deprivation of office is the penalty. The six Pantang *Undang*, the four offences enumerated in saying 38 and all cases of adultery were reserved for his court.

He sat also as an appeal court to enforce or vary decisions of a *lěmbaga*: but not without first referring to his council of eight tribal chiefs the question of the validity or justice of the lower court's order.

His power of enforcing the decree of a *lěmbaga* was normally exercised in cases of debt of a *Běduānda* tribesman to a member of one of the eleven immigrant tribes. For if a tribal chief, who had admitted, however reluctantly, the liability of his tribesman, after session with the chief of an extra tribal plaintiff, did not exact payment, his failure was held to prove his weakness (*lěmahan*), and incapacity for office, and rendered him liable to supersession. Why had he not exercised his power of attachment (*tahan tarik*) if not on the debtor's own moveable property, then on the belongings of his nearest wealthy relative? No excuse could palliate that omission. But *waris* property was exempt from attachment by an immigrant tribe: so the question of payment was

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(1) *Adat lěmbaga satu ekor kerbau.* v. Saying XXI. App. I.

(2) vide App. I. Saying XIX.

referred by the creditor's chief to the *Undang*, whose order for payment could not be disregarded.

A *Waris* credit in the eleven tribes the *Undang* had the power to recover by ordering, on the application of the To' Perba, attachment of the real property of the debtor or his relations. That order could be made only by the *Undang*, and by him only in recovery of the debt of a *non-waris* to a *waris*: though in practice, his permission was commonly invoked after attachment had been effected by the officer in the tribe (*bĕsar*).

Attachment of real property in execution was never followed by sale, but resulted in the officers of the *Undang* confiscating the moveable property of any member of the debtor's tribe. The formal attachment of land (*rĕjab*) was purely minatory. The subsequent confiscation of goods, of which notice had thus been duly given, was not always peaceably effected. But if the immigrant debtors had the satisfaction of breaking a head or two before paying, they did pay in the end, for the *waris* prerogative to attach land was indisputable.

A creditor in an immigrant tribe had no such right against either a *waris* or any other debtor. The eleven tribes could enforce payment only by seizure of moveable property, but if delay ensued the immigrant creditor, on occasion, abandoned his legal remedy and restored to the "trial by stones" (*sĕngketa batu*). He went to his tribal officer, (*bĕsar*), called his kinsmen, donned his shield, seized his sling, and set off to peg out his debtor's land with posts and dig it up,<sup>1</sup> to brand it as a debtor's property. These were extreme measures, and never adopted except in the two cases of a disputed inheritance, or an unpaid marriage fee. The debtor, on his part, was ready, too, to try the case by slings and stones. In the fight that followed wounds were not compensated (*pampas*), though substitutes were given for the slain, and when the *Undang* appeared on the field, and fined all warriors impartially, the debtor was satisfied to settle the claim.

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(1) vide App. I. Saying XLII.

The similarity between the "trial by stones" and the result of a *waris* attachment of land has led to a confusion between the two methods of recovery of debt. But whereas the attachment (*rèjab*) was a recognised and legal prerogative of the *waris*, the stone trial, though winked at by custom; merely afforded creditor and debtor a ready means of working off their ill-feeling, without incurring liability for assault, and affected not the means but the readiness of the debtor's payment.

The death penalty,—generally commuted to banishment and confiscation of property,<sup>1</sup>—was inflicted under the order of the *Undang* by the *Panglima Dagang*. The execution knife (*kêris pênyalang*) was driven between the collar bone and the left shoulder blade into the heart—great precaution being taken to prevent spilling of blood, a prerogative of the Raja,<sup>2</sup> by withdrawing the blade through cloth. The last execution carried out in this way in Rembau, at Kendong in A. D. 1890, was abortive, and the condemned wretch was eventually despatched by police revolvers after he had dropped bound into his freshly dug grave.

Death, or banishment with confiscation of property,<sup>3</sup> were the only penalties for the forbidden acts (*pantang*), but for other offences (*larang*) the minimum penalty inflicted by the *Undang* in his judicial capacity, was one *bahara*, (\$14.00). On the expulsion of the Raja the *Undang* adopted the royal fine (66 *kupang*), but both these fines were independent of the expense of the purificatory feast an offender of rank might incur where a buffalo was slain.

The *Undang* is further vested with certain powers in regard to illegitimate children. The sayings record that "the plant which hath no seed, the sprout which hath no bud belongs to the *Undang*."<sup>4</sup> A child whose parentage cannot be established is held by the *adat* to be the child of the *Undang*.

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(1) *Buang hidop*.

(2) v. Saying XIX App. I. and Newbold op. cit. vol. I. p. 213.

(3) v. Saying XIV. App. I.

(4) vide Saying XIII. App. I.

For that child's up-bringing (*bēlanja mēnetek*) the *Undang* is responsible, and, if a female, for suitable marriage provision. This duty of adoption brought no compensating advantage to the *Undang* and the most searching tests preceded a claim to his protection. On the pregnancy of an unmarried woman, enquiries into the putative fatherhood are first instituted by the local mosque officials (*pēgawai masjid*) who report to the Kathi. The unsupported testimony of the mother is not admitted in evidence. If a *prima facie* case for parentage be established the Kathi prosecutes the enquiry further, and may order marriage.

If these enquiries prove fruitless, the spiritual courts have no further jurisdiction, and the question then comes before the lesser tribal officials (*pēgawai Adat*). Their finding is based on evidence inadmissible at the previous enquiry. The testimony of witnesses is not essential.<sup>1</sup> They may be satisfied that probabilities point to the guilt of an individual, and on such a reference to him the *lēmbara* demands the marriage fees (*adat sa'salahan*) from the man's *waris* (relations on the mother's side). Only if the second enquiry produces no result, is the *lēmbara* bound to bring the matter to light in the audience hall of the *Undang*. Once referred there the question of paternity admits of no further argument, but by the fiction of custom the child, born or unborn, becomes the *Undang's* offspring. This settlement, however, bears somewhat heavily on the minor chiefs on the mother's side. Each elder and tribal officer would pay a fine of 1 bhara (\$14.00) to the *Undang* for his negligence in permitting such a scandal to rise amongst his *anak buah*.

The practice described above is entirely free from the objectionable characteristics which have necessitated the renunciation of the parallel right formerly vested in the Raja in the *Negri Sembilan*. In Sri Menanti both child and mother became virtual slaves of the Raja. They were forced to reside within the precincts of the royal *astana*. In Rembau the

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(1) *Hukum berdiri dengan saksi, adat berdiri dengan tanda.*

mother is placed under no restraint. She never leaves her own, or her mother's, house. She is not even brought formally before the *Undang* in his *Balai*. On the reference of the *Lembaga*, it is the *Undang* who proceeds in state to the house of the *Lembaga*, inspecting on his way the place where the mother lives. The child remains under the mother's care, but is reared at the charges of the *Undang* to whose house an occasional visit of a day<sup>1</sup> or so is normally paid as the child grows up. The personal rights of the mother suffer no invasion, while she secures for her child the immediate protection of the head of the state.

The interference of the *Undang* in purely tribal matters, except on reference of the tribal chief, is abnormal and resented. His consent is necessary to the choice of a tribal chief, who on appointment must make obeisance and he alone can pronounce sentence of official death on the *Lembaga*:<sup>2</sup> but he deals with the tribe only through the chief. A fine inflicted in his *Balai* is recoverable by the *Lembaga*, who is responsible for its collection.

The transference of a tribe to the *Undang* (*suku tergantong pada Undang*) alone brought the *Undang* into direct relations with the members of a tribe. But the history of that institution<sup>3</sup> only proves his total unfitness for the work which it entailed upon him.

It might be argued that by a judicious use of the *orang bĕsar* (vide chapter ii, § 3), the *Undang* could stultify the tribal chiefs. Such a view ignores the fact that, except when he was detailed as an officer of the court of the *Undang* to witness the due performance of a rite or penalty imposed by the *Undang* as sentence, the initiative lay with the *orang Bĕsar*—not with the *Undang*. Until the *Bĕsar* moved and made his specific reference, the grievance of the elder, or the oppression of the *Lembaga* never reached the ears of the *Undang*. Again, in his capacity of court officer to the

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(1) Menyalang.

(2) v. Saying XXXVII. App. I.

(3) v. chap. II §1. *suku tergantong*.



*Undang*, the *Bĕsar* merely represented a judicial authority in which the tribal chief acquiesced, and which he had himself invoked.

It is however always open to any one desirous of making a display at his daughter's marriage to secure the personal presence and the wedding gift of the *Undang* (*wang pangkas*) at the ceremony, by obtaining the latter's permission to kill two head of buffalo for the feast. A *Lĕmbaga's adat* is comprised in a single buffalo,<sup>1</sup> hence he cannot authorise the major feast without arrogating to himself the right of the *Undang*. The host at such a feast must then display for his reception the full insignia to which the *Undang* is entitled (*pĕsaka undang*,<sup>2</sup>) on whose arrival, and departure from the house, a salute of 7 guns is fired (*alamat bĕrbunyi*.<sup>3</sup>)

The burial ceremonies of the *Undang*, though including, as do those of the *Raja*, items common to *Undang* and *Lĕmbaga*, differ in kind as well as in degree from the prescribed ritual at the death of a tribal chief. The eighteen various decorations are displayed at the house,<sup>2</sup> the coffin of white wood is borne over a path spread with white cloth to the tomb, where the women bring *sireh* vessels, water bowls, pots of artificial flowers, braziers. Mourners in advance of the coffin beat the small round gong known as *chanang*, while four almoners scatter coins on the way. The eight principal chiefs, if present, are entitled, with their wives, to an alms (*sĕdĕkah*) of 36 cents apiece, and the lesser officers of State (*Hulu Balang*)<sup>4</sup> each to 24 cents.

Ceremonial  
on death of  
Lawgiver.

That portion of the *Mĕnangkabau* constitution which defines the relation of the (*Undang*) to the *Raja* (*kĕadilan*)—long dormant in *Rembau* during the squabbles over the royal succession, became, after the expulsion of the

Relation of  
lawgivers to  
Raja.

(1) v. Saying XXI. App. I. (2) v. Saying XII. App. I.

(3) 7 guns since expulsion of the *Raja*—previously 5 guns only. The 8 *lembagas* under similar circumstances receive a salute of 4 guns (formerly 3) and the XII 3 guns.

(4) v. as opposed to tribal officials. For a list see Appendix.

Raja in 1836 A. D. a dead letter. The *Undang*, as a commoner, accords the Yang di Per-Tuan the obeisance (*sěmbah*) that is due to royal blood, but he is under no real obligation to do homage on his election, and he refers no matter within his territorial jurisdiction to the *kěadilan*.

## Chapter II. Section 6.

### The Raja (Keadilan.)

In his article on "the Law and Customs of the Malays with reference to the tenure of land," published in the Journal of the Royal Asiatic Society, Straits Branch, for June 1884, Sir W. E. Maxwell states that the Raja possessed the following privileges :

1. The right to share in the grain ;
2. The right to collect taxes ;
3. The right of disposal of waste land ;

and proceeds—"that the proportion of the padi crop which the Malay Raja can claim has come to be fixed by custom at  $\frac{1}{10}$ th of the grain and payment can be enforced by seizure of the crop or land."

This view of the Raja's right is based on the supposition that "monarchical government was introduced among the Malay tribes by Hindu rulers from India" and admittedly presumes "incidents of Aryan kingly government." [This hypothesis is sometimes discredited on historical and archæological grounds.]

The sayings present a totally different conception of the Raja's position and power.<sup>1</sup> The soil—says the *adat* 'is not owned by the Raja, nor can he levy a war tax but his powers are confined to the administration of justice.'

Newbold in his work on "the British Settlements in Malacca"—written in 1835, in treating of the Mēnangkabau States follows the sayings closely in his description of that Raja's powers,<sup>2</sup> and the history of the Raja in Negri Sembilan supports the oral tradition.

The constitution of the Negri Sembilan demanded a Raja merely as head of the Confederacy, and it is most important, in considering the position of the Raja, to remember that his advent was subsequent to the federation of the several states.

Raja head  
of a Feder-  
ation of States.

(1) v. Saying IX. App. I.

(2) v. Newbold op. cit. vol. II pp. 80, 81.

The insistence by Daing Kamboja, the Bugis overlord, on such other rights as the Hindu hypothesis grants, is what perhaps resulted in his expulsion in 1770 A. D. by a combination of four of the Confederate States.<sup>1</sup>

The Mēnangkabau Raja.

The Mēnangkabau Suzerain on the other hand never possessed any but a strictly defined and delegated authority. Newbold<sup>2</sup> agrees with the saying in stating that the Raja was afforded a 'maintenance,' from each land owner in the four States, of a measure of rice, a cluster of coconuts and 25 pieces of money.<sup>3</sup> He was bound to consult and follow the majority verdict of the four *Undang* on questions referred to him. The sayings flatly deny the obligation on the *Undang* to supply the Raja with men and material for war, but the necessary contribution of three buffaloes and of alms at a royal marriage, circumcision, or burial feast is admitted by local antiquarians.

Prerogative.

The strictly delegated nature of the Mēnangkabau Raja's authority—a fact established by his method of appointment, on direct application to Pagar Royong—did not preclude his retention of certain prerogatives common to Malay royalty; though it barred any hope of a sentimental hold over the States. His person was sacrosanct (*běrdaulat*), and his office *běrgělenggang*.<sup>4</sup> The exact significance of *běrgělenggang* is uncertain, but the term is best interpreted as referring to the royal prerogative of holding high festival at will—and of indulging thereat in the gambling and cock fighting dear to Malay court life. His quality of *běrkhalifah*<sup>4</sup> is common to him with the *Undang* at least in its spiritual significance. His judicial powers extended to inflicting a fine of 66 kupangs, (equivalent to \$24.80) which went to his private purse; and only the suzerain could order execution by beheading. The headsman's sword—says the custom—belongs to the Raja.<sup>5</sup>

(1) v. chap. I. p. 17.

(2) v. Newbold op cit. vol. II. p. 80.

(3) v. Saying IX. App. I.

(4) v. Saying X. and cf. chap. II. 5. *Undang*.

(5) v. Saying XIX. App. I.

The decadence of the Měnangkabau empire entailed on its subordinate princes a loss of prestige. The Raja's power over the Federation was shaken by the constant struggles for the succession that followed the death of Linggang Laut in 1824, and the successful self-assertion of Raja Ali, 10 years before, had laid bare the entire dependence of the royal pretensions on public opinion. The appointment of the Yam Tuan Muda in Rembau and Jēlēbu<sup>1</sup> dealt a death-blow to the suzerain's authority. Civil war between the contracting states further emphasized the weakness of the royal power, and the efforts of Těngku Radin to regain influence in Rembau by the appointment of the Raja di-Raja failed to secure him public support.<sup>2</sup>

Decay of  
Rajas Power.

In short, the story of the Sěri Měnanti house is a refutation of the validity of the claims of the Raja to monarchical powers. The agreement of 1895 A. D. whereby an alliance of five states was created 'under the name of the Negri Sembilan,' expressly excluded the Yam Tuan of Sěri Měnanti—as a contracting chief, from 'exercising any other powers or authority in respect of any State than that which he then possessed.' The later agreement of 1898 A. D. while purporting to re-establish the 'ancient constitution' debarred the Raja from interference in the internal government of the States, robbed him of any original jurisdiction, (clause 4), relieved the Undang (clause 5) of the duty of homage at the great religious feasts and (clause 6) of personally providing the offering formerly required at royal festival.

Treaty de-  
finitions of the  
royal power.

As the British treaty with Rembau of A. D. 1883 had already denied the Raja the right of interference in the appointment of the Undang, subsequent treaty definitions of his power have left little to the suzerain but ceremonial precedence as nominal head of the Federation.

The constitution of the court of the suzerain, and the ceremonial at his installation are dealt with in such detail in

(1) J. R. A. S. vol. XIV. p. 338 Jelebu, by H. A. O'Brien.

(2) vide chap. II. section I. sub *waris gedang*.



the articles of the Hon. M. Lister<sup>1</sup> and Mr. E. W. Birch C.M.G.<sup>2</sup> that nothing need be added by later monographers.

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(1) v. J. R. A. S. vol. XIX. p. 50, 1887.

(2) v. Supplement to Negri Sembilan Government Gazette August 1898.

### Chapter III.

#### Customs Relating to Property and Inheritance.

Heritable property as known in Rembau is of two kinds:—

(I). Ancestral property, (*herta pēsaka*)—both real and personal, viz: that portion of tribal lands acquired by a family in a tribe through the effective occupation of generations, and chattels of every kind, once descended from parent to child.

(II). Acquired property, (*herta charian*). This is of two kinds:—

(a) The joint earnings of husband and wife during marriage, (*charian laki bini*).

(b) Property acquired by a male prior to his marriage or while a widower, (*charian bujang*). The custom prescribes different rules for inheritance to these two classes of property.

(I). Ancestral property. (*Herta pēsaka*).

The customary law (*adat*) obtaining in Rembau, and known as the *Adat perpatih*, was imported by immigrant tribes from Menangkabau in the 16th century A.D. It is properly to be regarded as prescribing a complete system of life in an agricultural society constituted of exogamic tribes. From the postulate of the exogamic tribe as the social unit, two main principles, governing the possession of property, are to be deduced.

(a) All property vested in the tribe, not in the individual members of the tribe.

(b) All ancestral property vested in the female member of the tribe.

“The rights of land tenure,” says Maxwell<sup>1</sup> in his paper on Malay land tenure, “in a primitive Malay settlement are exceedingly simple, if each proprietor is viewed as the owner of the piece of land which he has won for himself

(1) vide J. R. A. S. S. B. vol. XIII. p. 80, June 1884.

Real pro-  
perty. "from the forest . . . . . There is no such  
"thing as joint ownership by the inhabitants of a  
Acquisition "village or tract, of cultivated lands." This dictum is the  
of. conclusion drawn from two premises, that proprietary right is  
created by the clearing of the soil followed by continuous  
occupation, and that the right to land is absolute so long as  
occupation continues or the land bears signs of appropriation.

Rights of  
Settler. The settler did not however acquire a free title, even  
during occupancy, for "the doctrine that the soil of the  
Malay States is vested in the Raja is not now to be  
questioned<sup>1</sup> and "the settler's right was absolute only so long  
as a proportion of the grain was paid to the Raja."<sup>2</sup>

In Rembau, as the sayings prove, rights to land were  
based on clearing and effective occupation, but to that limited  
extent only, does the dictum of Maxwell hold good for  
Rembau, in regard to proprietary rights in real property.  
The soil of the state vested in the aborigines, and from them  
passed to the heirs (*waris*)—the descendants of aboriginal  
mothers by marriage with the earliest immigrants. As settlers  
of the eleven immigrant tribes entered the country they ac-  
quired from the "waris"<sup>3</sup> not merely the plots of land actually  
cleared by them, but the right in perpetuity to considerable  
tracts embracing valleys or portions of valleys adapted for  
rice cultivation.

Redeemed  
Lands (*Tanah*  
*bertebus*) The tracts of country thus acquired by a nominal  
payment or by a promise of payment never fulfilled, are known  
as redeemed lands (*tanah bertebus*). On redeemed lands no  
tax or tithe on grain or crop was paid to *Undang* or to tribal  
chief.

*Waris* Land  
(i) Forest of tribal tracts, the hills and forests<sup>4</sup> and such valleys suitable  
Lands (*Utan* for rice cultivation as were not redeemed. These two classes  
*Tanah*). of land are known as Forest lands (*Utan tanah*) and un-  
(ii) Unrede- redeemed lands, (*tanah ta' bertebus*) or waris land (*tanah*  
emed Lands (*waris*).  
(*Tanah War-*  
*is*).

(1) vide op. cit. p. 89. (2) vide op. cit. 90.

(3) vide Saying XXIII App. I. (4) vide Saying XVI. App. I.

Different rights were obtained by the occupiers of holdings in these different classes of land.

It is of cardinal importance to bear in mind that redeemed lands were tribal lands. The sayings amply prove this fact. "Where the coconuts are tall<sup>1</sup> and the betel palms in rows, that land belongs to the tribal chief," the guardian of the inherited rights of the tribe. So far from there being "no such thing as joint ownership by the inhabitants of a tract of cultivated lands" the land was not an individual but a common property in the early days of Rembau tribal history. But as time elapsed a family (*pěrut*)—an exogamic unit—in a tribe acquired by length of effective occupation, a transmissible, but not an alienable, right to a particular plot of rice swamp in the redeemed valley, and to the high land (*kampong*) on which the houses stood. Such an ancestral holding ranks colloquially as the property of the mother of that family—but the nominal holder at any given moment is merely a fiduciary for the family ancestral property is vested in females of tribe in tail female.

Rights of  
Settlers in re-  
deemed lands.

Tradition ascribes this custom to the direct order of the fabled law giver Dato' Perpatih Pinang Sa-batang,<sup>2</sup> and Mr. Hale<sup>3</sup> has sought its origin in a survival from savage times, but it is evident that this provision is a corollary to the idea of the exogamic tribal unit.

Ancestral  
Property vest-  
ed in females  
of Tribe.

Settlers on unredeemed lands (*tanah waris*) became nominally tenants for life of the waris, the heirs of the soil, and could obtain no transmissible or alienable right in their holdings. They paid a yearly tribute to the *Undang*—the infra tribal head of all the waris, not to the waris tribal chief—of a packet of parched rice and a measure of husked rice (*ěmping sa'kampit bras sa'gantang*).

Rights of  
Settlers in un-  
redeemed  
Lands.

*Waris* land, as still the property of the waris although in the occupation of a tenant, was not subject to

(1) vide Saying XVIII App. I.

(2) vide Newbold Brit. Settlements in Malacca, vol. II. pp. 220-899.

(3) vide J. R. A. S. S. B. vol. XXXI, p. 58.

attachment in execution of a decree against the occupier. On the death of the tenant the Undang had the right, though its exercise was infrequent, to terminate occupation by the tenants' family. In many cases settlers on unredeemed lands have been in undisturbed occupation of their holdings for generations—succession following the rule of inheritance in ancestral property, but such occupation supports no claim to like rights with those of a holder of redeemed lands.<sup>1</sup>

Rights of  
Settlers in Fo-  
rest lands.

Forest lands presented to a settler little attraction, except the durian orchards (dusun) on the hills. To such an orchard a right similar to the acquired right of a family in redeemed lands might be secured and maintained by the clearing of a space round the fruit trees. The communal nature within the family (përut) of the right to an orchard is a matter of observation at the present day, and affords valuable corroborative evidence as to the limits of proprietary rights in redeemed lands. Even since titles were issued (in A. D. 1888) the registered owner of an ancestral orchard in the hills claims no alienable right to the trees, nor would she seek to prevent any of her relatives, who can trace descent to a common ancestor with herself, from sharing in the profits of the durian harvest. The broad principle of succession to ancestral land has already been remarked, the same provision holds good in regard to ancestral property in chattels. The property is held in tail for the nearest female relative—the daughter.

Rules of in-  
heritance to  
Ancestral  
Property.

Should there be more than one daughter, it is the duty of the father, or the husband, to build a house for his daughter, or wife, on a convenient site in the ancestral. The mother's house is inherited normally by the youngest daughter, who undertakes, in return, the support of her mother in old age. The rice swamp is divided equally between the sisters. Should a daughter predecease her mother, her female descendants obtain collectively an equal share with their aunts.

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(1) cf. Matnor and To' Muda Lansah v.s. Tukang Rahman ; heard in 1906, and upheld on appeal. Land in dispute *varis* land at Chuai, claimed by *varis* against Rahman descendant of tenant.



The rule for succession to ancestral property may be thus formulated:—

Ancestral property—real and personal,—descends to daughters or their direct descendants, *per stirpes* not *per capita*.

In the event of the holder of ancestral property dying without issue, the inheritance reverts to the nearest living female relative of the same family the *waris yang kadim*—normally sisters or nieces, *per stirpes*. In default of these, or should the nearest relative refuse the inheritance, to which by custom she is entitled, ancestral property descends to that relative in the tribe, even if not the nearest of kin, who had supported the deceased holder in her old age, provided that nearer kinsfolk had not offered her a home. Should the deceased holder have entirely supported herself, the property would descend to relatives of the degree of first cousins (*sa'anak dato'*) or, in default thereof, to more distant cousins (*sa'anak nenek* or *moiang*).

Rules for in-  
direct succes-  
sion.

It is clear then that the failure of female heirs is a extremely remote contingency. The custom, however, which debarred males from inheriting ancestral property, did contemplate a failure of heirs. Ancestral property to which no female heirs existed was known as "suspended inheritance" (*pesaka gantong*) and male children or agnate relatives might memorialise the Undang for permission to dispose of such property.

Inheritance  
by Males.

Forbidden  
by custom.

To the denial of inheritance to male children in ancestral property the custom admits one exception. Weapons or male ornaments and clothing, the males of the family may receive—but as a concession, not as a right. Such benefits, known as "the path of the eye"<sup>1</sup> (*chenderong mata*), are granted as a sign of the blood connection between the female inheritors and their brothers.

Exception to  
the disqualify-  
ing rule.

The disability of the male to succeed to ancestral property has been modified by late usage. At a meeting of the Negri

Recent spe-  
cific orders re-  
specting suc-  
cession by  
Males.

(1) In the State of Naning, where the same custom obtains as in Rembau, the *chenderong mata* takes the shape of a fruit tree reserved for the male in the ancestral *kampong*.

Sembilan State Council in 1899 it was decided to permit to a male life-tenancy of ancestral lands in default of female heirs of the same degree. Under this ruling, if the holder of ancestral property leave issue one son only, that son is entitled, should he press his claim to succeed to the ancestral lands, held by his mother, as tenant for life. At his death, those lands revert to his nearest female relative in the tribe. To ensure this ultimate reversion to the female heirs, the name of the person entitled to the reversionary interest in the ancestral property is now inserted, together with that of the male life tenant, in the customary title for the land.

Rights of  
the Male.

It would appear, then, at first sight, that the position of a male even in his own family circle is subordinate to his sisters to a degree inconsistent with equity. He gives his labour in the rice swamp in which, under strict customary law, he can never acquire a proprietary interest. He brings to his mother's home some portion, at least, of his earnings as a bachelor, and should he die unmarried and in the care of his mother or sisters, what property he may possess becomes theirs. But in practice his position is not without compensation of a substantial kind.

Usufruct.

The male is not denied by custom all the usufruct of ancestral property. The fruit of trees he plants in the ancestral *kampong* is his to sell or enjoy. When he leaves his home to marry or search for fortune (*menchari untong*) in the world, custom allows him to take away with him cash or kind, a share of his mother's property (*herta terbawa*), though it grants at the same time to his mother a lien on that property, on his divorce or death. If misfortune is all his bachelor life brings him, then his family is liable for his debts, unless, indeed, he can find a woman willing to marry him thus encumbered.

*Herta ter-  
bawa.*

Principle on  
which the  
duties entailed  
on the female  
by her inheri-  
tance rest.

These duties of a mother to her sons arise from the principle that the holder of ancestral property is responsible for the life and blood of all members of the family. Life and blood, says the custom, belong to the waris.<sup>1</sup>

(1) vide App. I Saying XLI.

The applications of this tenet are manifold. Interpreted literally, it explains the custom of substitution as the penalty for murder, or even for slayings that would now be classed as homicide or justifiable homicide.<sup>1</sup>

Principle of  
*Niawa Darah*.

Before the sway of the *adat* was tempered by western ideas of justice, if a tribesman by slaying a member of another tribe, caused depreciation of the assets of that tribe, the balance between the two tribes was readjusted by substitution—(*balas*). A member of the slayer's family was given to the victim's tribe, in exchange for the slain. That substitute, who was normally of the same sex as the slain, was selected by the tribal chief, and passing into the tribe of the slain, became heir to the same rights and privileges as persons born into that tribe.

The custom  
of substitution  
(*Balas*).

This rule discovers the standpoint of tribal custom. The tribe, not the individual, is the unit of consideration. A murdered man was just so much dead loss to his tribe, which could not balance it's accounts by recording the fact of a death in another tribe.

If the slayer and the slain were of the same tribe, then as restitution could not adjust the balance, the family of the slayer paid as a fine one buffalo and fifty bushels of husked rice. But as the Rembau tribal system was based on exogamy, the wife of the slayer had her part to bear in the restitution. The burial expenses of the victim, and the cost of the funeral feasts, on the third day (*niga hari*) the seventh day (*m-nujoh hari*), and the hundredth day (*saratus hari*) were borne by the wife and children of the murderer. These payments were known as the "following of the substitute" (*iring balas*). If the slayer were unmarried, the substitution, or the payment of the customary fine, as the case might be, closed the incident, as far as his family was concerned. The man himself was content to fly the country, when he incurred sentence of outlawry.<sup>2</sup> The elders (*ibu-bapa*) and tribal

(1) vide App. Saying XXXIV.

(2) cf. case of Ma'adam, Suku Anak Acheh outlawed for murder by Dato' Serun : returned after Serun's death (1905) and was by order of the State Council again outlawed from the Negri Sembilan in 1906,

officers (*bēsar*) of the slayer's village were liable to a fine of one *bhara* (\$14.20), payable to the *Undang*, for their negligence in permitting a quarrel to end so disastrously for the tribe. The murder of a member of the *waris* tribe was paid for by a five-fold restitution, and if a blood relation of the *Undang* (*di-bawah paiong kembang*) were slain, seven substitutes were taken.

But the *waris* tribe never gave a substitute. Even murder was no sufficient reason for the degradation of an *heir* of the soil to the level of an immigrant tribesman. The murdered man's tribe might kidnap a *waris* child, and generally made an armed demonstration against the *waris* family implicated, but the desultory fighting that ensued, culminated only in the arrival of the *Undang* who dealt out fines with impartial hand to elders, tribal officers, and warriors.

It is recorded that during the Undangship of Dato', Akhir (A.D., 1838-71.) a *Kampar* man, then affiliated to the *Tanah Datar* tribe, being slain by a *waris* of *kampong Tēbat*, a band of *Kampar* men attempted to extort restitution from the *Undang* whom they approached through the Dato' Maharaja Inda—tribal chief of the *Tanah Datar* tribe. The demand was refused, but the *waris Tebat* were ordered to pay a fine of \$100, together with the customary buffalo and rice, and to receive the *Kampar* men into their section of the *waris* tribe. *Kampar* settlers in *Rembau* thus left the *Tanah Datar* tribe, and became affiliated to the *waris* tribe, ranking as *Beduanda Dagang*.

Responsibility of female heir for debts of the bachelors of family.

(a) private debts.

The second application of the principle is seen in the obligation of the holder of ancestral property to pay the debts of the bachelors of the family. Under Malay rule an insolvent debtor became the slave of his creditor; he paid his debts in his body. The settlement of his debts alone preserved his free life, and hence became a duty of his mother's family. The obligation to payment extended not only to the private debts of the bachelor, his unpaid bills, his less happy speculations, and his losses at the gaming table,—but also to the

debts known as debts-of-custom (*utang adat*). A man holding an office under the tribal constitution (*orang beradat*), exposes himself, as has been shown in the chapter dealing with the constitution, to customary fines for actions and omissions connected solely with his official position.<sup>1</sup> Failure to meet the fine involves his deposition, and casts a slur on his family. A like taint (*chachat*) on the family results from failure to carry out, in full detail, the prescribed ritual at the funeral of a constitutional official.<sup>2</sup> The holder of the ancestral property is therefore bound to step into the breach and save, by payment of these debts, the official life of the peccant bachelor, or maintain by means of the ancestral property the inherited rights (*pesaka*) of the family.

Again, in execution of the same principle, the inheritor of the ancestral property is bound to provide a home for the males of the family before marriage, on divorce, or in sickness. The tribesman may wander afar secure in the knowledge that his ancestral swamp will be tilled, and the garden tended by his mother and sisters, to whom he can always return for shelter, maintenance, and assistance. If he comes back only to die, he has still the cold assurance that his funeral, and all contingent feasts, will be duly provided out of the family estate.

But the duties which the possession of ancestral property entails on the holder are not confined to the preservation of the "life and blood" of the males.

She is responsible also for the expenses known as the debts of inheritance. (*Utang persaka*). These fall under the following headings:—

(1) Expenses of marriage, or fines incurred in connection with marriage. All forms of irregular marriage entail on the groom the payment of a fine to the tribal chief, or the provision of special garments, and presents.

(2) Expenses of burying the late holder of the property and of feasts in connection therewith.

(b) debts of custom (*utang adat*).

Responsibility of holder of ancestral property for maintenance of the males of family.

Further duties of the inheritor of ancestral property.

Satisfaction of the debts of inheritance (*utang persaka*).

(1) vide chap. II. section 2, 3 and 4.

(2) vide Appendix VI.



(3) The purchase of the title of *Haji* for the deceased parent. (*Bèli haji*).<sup>1</sup>

(4) Expenses of the feast known as "*Tamat kampong*." This feast takes place once a year at the family grave-yard, and is of the nature of a family reconciliation—a burying of all the year's little differences between brother and sister, parent and child.

(5) The expenses of a religious education, (*mènuuntut*.) This charge is only due in respect of education in a foreign country, and is rarely incurred in Rembau. But the departure of a tribesman to Kelantan to acquire religious instruction is a common event in the state of Naning.

(6) Assistance towards the cost of the pilgrimage to Mecca.

Responsibility of holder for preservation of the property.

The holder is further bound to maintain the ancestral property intact. This obligation, it is true, is implicit in her position as a tenant, but calls for attention as the ground on which the daughters base their demands to a division of the property during the life-time of their mother. Veneration for years is a sentiment perhaps not wholly without the range of Rembau experience, but filial affection for an aged relative is conspicuously absent from Rembau practice. The advanced age of the mother is accepted as proof positive of her inability to perform her duty of preserving the property intact, and she may be forced to transmit her interest.

Transmission of ancestral property.

In the event of this transmission, the aged holder is commonly allowed to retain in her own name a small plot in the ancestral rice swamp to guarantee her burial expenses.<sup>2</sup> She will speak of such a plot as her shroud (*kəpan*). The relative who actually pays those expenses becomes thereby

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(1) The purchaser of the title of *Haji* for a deceased relative gives money (minimum \$20, usually \$40,) to a pilgrim. Arrived at Mecca this agent pays the money to the Sheikh, who buys the robe and turban of a pilgrim, and deposits them in the mosque at Mecca, offering up the customary prayers.

(2) Instead of reserving the plot, it may pass directly as a gift (*pəmbrian*) to a relative guaranteeing the burial expenses.

entitled to the land so reserved as a guarantee, but is bound, should she enjoy the usufruct of that land pending the holder's death, to feed and support her aged relative.

The sale, or mortgage, of ancestral property outside the family or tribe is strictly forbidden, as contrary to the principles underlying the possession of tribal property. Alienation is permissible only if necessary to the performance of such duties of the holder of the property as the payment of the debts of custom or inheritance.<sup>1</sup> The sole exception to this rule is a concession to religion.

A holder of ancestral property, to which no immediate heirs exist, may dispose of that property to pay for pilgrimage to Mecca. She must however grant an option of purchase to her tribe before seeking a buyer elsewhere. Under Malay rule, if a buyer was found in another tribe, the tribal chiefs of either party met on the land, beat the bounds, and planted posts to mark it off, before the price was paid.<sup>2</sup>

The consideration of acquired property (*herta charian*), and of the rules governing inheritance thereto, pertains rather to the treatment of the custom relating to marriage-settlements and divorce. A brief statement will be sufficient here.

Acquired property, as has been stated, is of two kinds:—

(1) Acquired during wedlock : (*charian laki bini*).

(2) Acquired by a male whilst a bachelor, or widower (*charian bujang*).

(1) Property acquired during the wedlock, the joint earnings of man and wife, descends on the death of the wife to the female issue : on the death of the husband, it vests in the widow, for the benefit of the female issue.<sup>3</sup>

When that acquired property has once passed into the possession of the children, it ranks, thence forward, as an-

Alienation and hypothecation of ancestral property.

When permissible.

Procedure on sale or mortgage.

II. Acquired Property of two kinds.

Charian laki bini.

Rule of inheritance to.

On death of joint owners.

(1) vide supra p. 73.

(2) vide App. I. Saying XXIII and chap. II. section 4 p. 47.

(3) vide App. I. Saying XLIX.

cestral, and becomes subject to the rules governing the tenure of ancestral property.

Should there be no issue of the marriage, acquired property is divided on the death of either party to the marriage,<sup>1</sup> between the survivor and the family of the deceased.

On divorce of  
joint owners.

If the marriage is terminated by divorce, the joint earnings of husband and wife are divided.

*Charian bu-  
jang* Rules of  
succession to.

(2) Property acquired by a male whilst a bachelor or property which formed his share of the joint earnings of an earlier marriage, descends, on his death, to his mother's family. This rule holds good even should he have married and taken that property with him to his wife's house, or, if in land, have granted the usufruct to his wife. Property of which the wife thus obtains the temporary use is known as brought property. (*herta pembarwa*).

*Herta pem-  
barwa.*

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(1) vide App. I. Saying XL

## Chapter IV.

## The Custom as Relating to Marriage and Divorce.

The tribes composing the Federation of Rembau are domestically independent corporations. Tribal descent is traced through the mother, and tribal independence is conserved by two rules, exogamy and monogamy.

The tribe, however, is not the exogamic unit. The inter-marriage of sections of certain tribes is permitted by custom.<sup>1</sup> Běduanda Jakun may marry with Běduanda Jawa, and the Běduanda dagang with either. In the Mungkal tribe (Darat), a member of the Bukit family, may wed a member of the Těbat family, but between the two sections of the Bukit family—Bukit and Kěling—marriage is forbidden. A concession to agnate descent, even, is made in the solitary case of the Tiga Neněk and Paia Kumboh (Baroh) tribes, two of the four tribes of the first Rembau immigration. As the two pioneer chiefs of these tribes were half brothers, the tribes do not inter-marry. These examples are sufficient to show that the test of an exogamic unit is distinction of origin. The inability of two families (*pěruŋ*) to trace descent to a common female ancestor—inability that may be due either to certainty of pedigree, or to the fact of belated settlement obscuring ancestry,—is their passport to intermarriage.

Breach of exogamic custom is considered an offence of the first magnitude, and amounts to incest. Yet custom distinguishes between the incestuous liason of persons related merely as members of one tribe, (*sa-waris*) and incest of near blood relations, (*waris kadim*.) The former crime, known as *sumbang sa-waris*, was strictly punishable with outlawry and confiscation of property: but the *Undang* had the power to commute this penalty to a fine of one *bhara* (\$14.00), 50 measures of husked rice, and one buffalo. The Paia-Kumboh tribe provides the standard instance of the commuted penalty.

Two main rules Governing Marriage in Rembau.

1. Exogamy.
2. Monogamy.

1. Exogamy.  
The exogamic unit.

Test is distinctive origin.

Breaches of Exogamic rule.

- (1) Incest.

*Kind*,  
*Sumbang*  
*Sa-waris*.

(1) A complete list of the exogamic units in each of the 12 tribes will be found in appendix II.

A woman of that tribe having been outlawed on an incestuous union, performed the pilgrimage to Mecca, on her husband's death. On her return she obtained permission from the *Undang*—Dato' Sêrun—at the instance of Dato' Merbangsa her tribal chief, to reside again in Rembau, on payment of the statutory fee. It is to be remarked that in this case the penalty was commuted after the husband's death, tradition records no like communication during the life-time of both guilty persons.

Sumbang  
Kadim, Penalty.

Remarriage  
into tribe of  
divorced wife.

Permissible  
on payment of  
fee the Kalang  
Batang.

Monogamy.

Incest of near relations (sumbang kadim) or *sumbang balai melintang*<sup>1</sup> was nominally a capital offence, but actually punished with outlawry and confiscation of property, a penalty which the *Undang* had no power to commute.<sup>2</sup> So great is the insistence of custom on exogamy that immediate remarriage into the tribe of a divorced wife is an offence. Elder jurists class such a marriage as incestuous, but under existing practice, if previous notice be given him, a tribal chief may sanction the marriage on payment of the fee known as *Kalang Batang*<sup>3</sup> a fee of 20 rupia (\$7.20.) This rule is the more striking that marriage with a deceased wife's sister an event known as "changing the mat"<sup>4</sup> (*ganti tikar*) is extremely common.

The practice of monogamy has survived longer in Rembau than in any other state of the Negri Sembilan, but is gradually losing ground to the licence granted by Mohammedan law. The general observance of the monogamic rule, which as will be shown later, is a logical deduction from the customary theory of marriage, provoked caustic comment from the Sultan of Johor, on his visit to Rembau in 1874, A. D. and

(1) Literally ; incest traversing the Lawgiver's Hall of Audience.

(2) In Naning the death penalty was exacted. There is a legend current at Pulau Sebang, Naning, that a man and woman of the Seri Melenggang tribe found guilty of incest, were placed in baskets and drowned in the stream running past the Mosque. The site of their grave,—the Jirat Sumbang—is still pointed out.

(3) Kalang (Galang) batang is the obstructing tree trunk.

(4) If the parties agree it is not uncommon to dispense with payment of Alat on marriage of a man to his sister-in-law.



even as late as A. D. 1898, Mr. Hale wrote<sup>1</sup> that "there are only three men in Rembau with more than one wife." Although there are many more to-day, and though the fee due to the *Undang*<sup>2</sup> on contracting a double marriage is not always exacted, yet polygamy is discredited in Rembau, and is practised chiefly by police, whose conduct may *charitably* be supposed to be influenced rather by frequent change of abode, than by strength of religious conviction.

A marriage or liaison with a woman of the same tribe as the wife, during her coverture,—an offence against both exogamic and monogamic rule,—was punishable with death. This crime is known to customary law as the sugar-palm with two ladders,<sup>3</sup> and is classed, together with the possession of a familiar spirit, (*pëlësit*) as a tabooed act. (*pantang*).

The Rembau method of arranging a marriage presents few features differing from the usual Malay practice: but the following account may be given as a concise statement of the desiderata of a good match, and the sequence of events culminating in formal betrothal and marriage.<sup>4</sup>

"Now these are the (preliminary) arrangements with regard to engagements for marriage. As the saying runs, alive we are, in the *grip* of custom, dead in the *grip* of the ground: fortune soars away, misfortune swoops sudden. Take a particular instance; you want to marry into a certain tribe, and your fancy lights on so and so. Wait a day or two, a month, or a year; see if everything is as you would wish it. What do you mean? Well, your intended wife's relations, and how they bring up their children. Say there are both boys and girls—the boys learning the Koran, the girls learning to keep house. In time the boys have finished their course, the girls are accomplished housewives. When the boy is of age a match is suggested, and talked over: for the girl proposals are

Breach of marriage rules by incestuous second marriage.

Punishable with death.

The conventional marriage.

Preliminaries to formal betrothal.

(1) vide J. R. A. S., (Str. Branch), vol. 31. p. 45.

(2) One bhara (=14.00).

(3) Ēnau sabatang dua sigai.

(4) Original MSS., given at length in appendix VII.

received, a betrothal hinted at. Take it that the prospective brother-in-law is acquainted: the suggestion is well received: the match is openly discussed. Then a token is given—taking the form of a ring. The ring is equivalent to a definite proposal: if the proposal is accepted the ring is taken, it is returned if the proposal is refused. Let us suppose it is accepted, and accepted authoritatively. Another ring seals the compact: a formal agreement is made, to be fulfilled commonly in 7 days, at the outside in 14 days, at the least in two days, running on to three. Let us suppose the period is 7 days: no slight fault invalidates the contract, but outrageous behaviour renders it void. The agreement is made, it is publicly announced, in due time it is fulfilled. Let us take it as fulfilled:—you are bidden by the relatives of your betrothed to conclude the compact. You must first pay the marriage fee in public, speaking these words:—Here it is, I waste no words: as the phrase goes, Lift the leaf, and take the marrow.”<sup>1</sup>

Concluded  
by payment of  
the marriage  
fee.

The amount of the marriage fee varies with the tribe.<sup>2</sup> Until the year 1906, a fee of “twenty” meant twenty *rupia*, (20 x 36 cents-\$7.20) but the *Undang* and chiefs agreed in that year to substitute the dollar for the *rupia* as the unit. The normal fee at present is therefore \$20.00.

The procedure described above refers to the conventional marriage of a virgin, arranged by the relations on either side: The marriage of a widow or divorcee is a far more prosaic event, may be concluded immediately on acceptance of the suitor, and involved, formerly, a fee of only 12 *rupia* (\$4.32).

Facts invalidating an engagement.

The engagement, in either case, may be broken if the suitor is insane, leprous, impotent, or lost to sense of shame, when the marriage fee is returned by the bride's relations.

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(1) The custom of *Tunggu Adat*—the vigil of the groom at the bride's house consequent on the payment of the marriage fee is not observed in Rembau, though practised in the neighbouring state of Naning.

(2) For list of fees payable in each tribe vide appendix II.

The discovery of a suitor's low birth, or of the fact that a customary slur (*chachat*) rests on his family, provides no valid reason for the cancellation of an engagement once formally concluded.<sup>1</sup> The suitor, on his part, may decline to fulfill the engagement if his betrothed suffers from dropsy or hæmorrhoids, is insane, or incapable of consummating the marriage, (*ratka*).

If the suitor refuse, for an inadequate reason, to proceed to marriage he forfeits the marriage fee, the gage of betrothal, (*tanda*) and the presents given by him, but retains the presents he has received. If the parents of the girl break off a match capriciously, they must repay the gage double.<sup>2</sup> If the death of either party, after betrothal, prevent the marriage, half the marriage fee is repaid to the family of the suitor, and the presents on both sides are returned. Should a third person attempt or accomplish the seduction<sup>3</sup> of a betrothed girl, her parents are bound to refund twofold the fee and presents of the suitor, unless he agrees to condone the offence by proceeding with the marriage. If the parents of the girl have consented to, or connived at the seduction, they are mulcted in three times the amount of the marriage fee. The seducer is liable to a fine of \$50, payable to the mother of his victim.

A bride-groom finding that he has been deceived in accepting his wife as a virgin, intimates the fact to his mother-in-law by overturning the *sireh* tray, when offered him, and is entitled to a refund of the difference between the marriage fee for virgin and divorcee.

The ceremonies accompanying the wedding of a virgin in Rembau extend normally over three days. If a buffalo is killed for the feast, the sanction and presence of the tribal chief is essential to the ceremony. Poorer folk are content with killing a goat or fowls, and conclude the feasting in one

Effect on  
terms of enga-  
gement of.

(1). death of  
either party :

(2). Seduc-  
tion of woman

Marriage  
Ceremonial.

Duration of  
the festivities.

(1) vide Saying 48, App. I.

(2) vide Saying 45, App. I.

(3) Newbold Br. Settlements in Malacca, vol. II. p. 248 calls this offence *Angkara* : the term is unknown in Rembau.

evening, they therefore require the permission only of the Elder (*ibu-bapa*). A lavish wedding ceremony lasts for five nights, involves the provision of two or three head of buffalo, and demands the sanction of the *Undang*.<sup>1</sup>

But there are speedier means of concluding a marriage than the method described: and irregular marriages, equally binding with the union consequent to a formal betrothal, are not infrequent in Rembau.

Forms of  
irregular mar-  
riage.

The marri-  
age by surprise  
(*terkurong di-  
dalam*.)

Enhanced fees  
payable on.

Custom acknowledges four classes of irregular marriage.

(I). The marriage by surprise. (*Terkurong didalam*).

When a man and woman are caught together inside the house, they are compelled by custom to wed. Their capture may be wholly fortuitous, or the result of set purpose,—either person having arranged a surprise. News of the capture is despatched forthwith to the tribal chiefs of man and girl, and the lover is not permitted to leave the house till his tribal chief has guaranteed payment of the price of guilt,—the *adat sa-salahan*.<sup>2</sup> If the man's family delayed payment, the tribal chief was, under Malay rule, empowered to levy the fee, as being a debt-of-inheritance, on the ancestral property of the man's family, in the manner prescribed by custom.<sup>3</sup> A chief failing to exact payment was guilty of abetment of the offence,<sup>4</sup> and liable to deposition by the *Undang*.

The amount of the fee varies with the tribe involved. Formerly, the entire payment was made not in cash, but in white cloth, bearing a fictitious value of six cents per cubit (*hasta*). The cloth was divided between the girl's family and

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(1) The marriage ceremonial of the low-country (*baroh*) district differs slightly from the inland (*darat*) practice. In the *Baroh* district the bride is not brought out to meet her betrothed on the verandah, as in the *Darat*, during the first two days' feasting: and the *Baroh* practice of sending a bridal deputation to escort the groom's litter to the house of the bride immediately prior to the ceremonial bathing, is dispensed with in the *Darat* district.

(2) For amount of fee in the various tribes see App. II.

(3) v. chap. II. p. sub Lembaga.

(4) *Melindong*, vide chap. II. p.

her tribal chief, who shared with the Elder, and he again with the tribal officers (*Besar*)<sup>1</sup> and male relatives of the woman (*anak-buah*), present at the surprise. Modern practice requires payment in cash to the woman, but the chiefs' share is still occasionally paid in kind. In order to avoid an imaginary<sup>2</sup> violation of Mohammedan law, the formula pronounced by the *wali* at the ensuing marriage (I.....marry.....with a marriage fee of.....)<sup>3</sup> omits reference to the portion of the fee paid to the tribal chief and elder. Under Malay rule, though marriage was the necessary complement of a surprise, the man might suffer vicariously, if he could find a relative in his tribe willing to take his place. At the present day it is held that the man must marry in person, but he is at liberty to divorce the woman next day on payment of 14 *maru* (35 cents).

(II). The marriage by surrender. (*Serah menyerah*). A man desirous of effecting a marriage in this way mounts the verandah of the girl's house, (*panjat rumah*), takes up his position there, and refuses to budge. It is then open to the girl's relations (*waris prẽmpuan*) to remove her and leave the man in undisturbed possession of the house, without light or food. If he persevere in his intention, he remains in the house dependent for light and sustenance on the charity of his own family: until the parents of the girl surrender to his obstinacy, and consent to the match.

The marriage by surrender (*menyerah*.)

An Elder is competent to sanction a marriage of this form, on payment of the ordinary marriage fee, together with the fine of the "*bunga pinang*,"<sup>4</sup> a change of clothing, (*pẽrsalinan*) and the fee of the "wrapping of the ring" (*kain dẽraan chinchin*).<sup>5</sup> Custom presumes that, with so many other

Fee payable on.

The *bunga pinang*.

(1) The share of the *besar* is 12 cents.

(2) The Arabic *mahr*, or payments by groom to bride, are the perquisite of the woman. Malays confuse the *mas kahwin* (a tribal payment) with the *mahr*, and hold erroneously that the *mas kahwin* is the personal property of the bride.

(3) *Sahia sianu nikahkan sianu dengan mas kahwin sekian*.

(4) lit: flower of the areca palm.

(5) lit: the article on which the ring is presented—normally a handkerchief.



methods open to him, no man will seek marriage in this way without counting the cost; hence, although the ordinary marriage fee only is exacted, a surrender marriage is theoretically the most costly form for the male; and corresponds roughly to the method known in other parts of the Peninsula as the "rich man's capture" (*tangkap kaia*). The fine (*bunga pinang*) is divided between the Elder and the tribal officers, who share again with the male relations of the woman. The exact cost of a surrender marriage has varied from time to time in Rembau. In early days the *bunga pinang* amounted only to 6 rupia, (\$2.88), and 9 rupia covered the two special fees, which were paid to the family of the woman. The fine was subsequently raised to \$6.00, and the special fees to a minimum of \$12.00, though the bride's family might demand any reasonable sum. But with the recent substitution of the dollar for the rupia in the marriage fee, the total expense of a surrender marriage, was fixed at \$26.00, and the special fees for garments and wrapping of the ring abolished, as customary debts.

The marriage by force (*merumahi*).

Includes Sabine marriage and elopement:

And a marriage won by endurance.

(III). The marriage by storm. (*Mërumahi*).<sup>1</sup> The existence of this form, the essential feature of which is the violence used to obtain the bride, guarantees marriage to a plucky man, despite his lack of property or physical attractions. The man forces his way into the woman's chamber, and lays hands on her. If he succeeds in carrying her off, either against her will or with her consent, he must leave the state. The woman in that event obtains no marriage fee, for none is paid on her seizure, and if her parents invite the couple to return, they forfeit all claim to the fee.

As an alternative to flight, the man may refuse to release the woman, and submit to whatever bodily castigation her relations inflict. If they fail to induce him to retire, he has won the right to marry. No action for criminal trespass will lie against the suitor, as this method of obtaining a wife is legitimized by custom.

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(1) lit : the house taking.

If the man takes his beating, the same marriage fee is due as for a "surprise" marriage (I) and was formerly payable in cloth, but if the parents accept the inevitable, and the marriage is concluded the same evening, then the ordinary fee only is paid.

The marriage by storm can be effected only at the instance of the male. The marriage "by robbery"<sup>1</sup> is unknown in Rembau; but a Rembau wife need never share her husband with another woman. His first wife has the right to redeem sole interest in her husband, if he contract a second marriage during her coverture. The procedure laid down directs her to make her way to the house of the second wife, lightly clad with a naked weapon in her hand, mount the steps, and offer a sum for the release of her husband. If the second wife prefer to pay the sum named to relinquishing her man, she can buy out the interests of the first wife at that price. This procedure is known as redeeming the husband (*bēli laki*) and though seldom put into practice, is well recognised as legitimate.

IV. The marriage with a condition clause. (*Nikah Ta'alik*). At marriage of this kind the following clause is inserted in the formula (*khutbah*) read by the *wali*:-—"If the husband is absent on land six months, at sea one year, without message or tidings, divorce *has ripened of itself*."<sup>2</sup> To dispel any subsequent question as to the fact of its use, the clause should be reduced to writing, and signed by the husband. The marriage thus expressly contemplates and provides facilities for divorce.

To class as irregular the "marriage with a condition" which differs from the regular marriage not in the method of

Parallel right of woman in Naning to a marriage by robbery "*re-but rampas*."

The marriage with a saving clause (*Nikah Ta'alik*).

Formula read at marriage expressly contemplates divorce.

(1) The custom of the marriage by robbery which obtains in Naning, (*rēbut rampas*) permits a woman to force a marriage with the man of her choice, even against his will. To obtain a husband in this way a woman publicly seizes some article of the man's clothing, and holds it as a pledge. Custom accepts such immudesty as proof of previous intercourse between man and woman under promise of marriage and holds the man to his presumed contract

(2) *Kedarat anam bulan, ka-laut sa'tahun, berpēsan tidak, bērita tidak, talak gugor sendiri*. Saying XLIV.

Confined in  
Rembau to  
marriage with  
a foreign Ma-  
lay.

securing the bride, but only in case of dissolving the tie between husband and wife, is perhaps to introduce a fresh differentium. In Naning the formula read at the wedding ceremony following either betrothal or any variety of bride-capture, frequently does include this clause:<sup>1</sup> and consequently, in that state, the clause is held merely an accident of marriage. But a Rembau woman would resent the suggestion that her marriage formula contained the divorce clause. That safeguard is needed, and used, only if a foreign Malay (*orang dagang*) is taken as husband. Hence in Rembau the *nikah ta'alik*, not only as pregnant with divorce, but as confined to foreign alliances, is sharply distinguished from any other form of marriage, and is popularly regarded as a legitimate rather than a respectable union.

Position of  
the married  
man.

On marriage a man passes from his mother's tribe to become a lodger in his wife's home. The married man belongs, as the saying runs, to the place of his marriage.<sup>2</sup> Loss or gain of married life affects solely the wife.<sup>3</sup> The interest of his mother's family in a married man is confined to his "life and blood."<sup>4</sup>

He does not, however, necessarily, go penniless to his new house.

Marriage  
settlements by  
man on wife.

The property brought by a man to his wife on marriage is of two kinds:—

*Herta ter-*  
*bawa.*

(1). A share of the ancestral property taken away with the consent of his mother's family (*herta terbawa*).

*Herta pem-*  
*bawa.*

(2). Property forming his share of the earnings of a former marriage, or acquired by him as a bachelor, (*herta pembawa*).

Wife obtains  
use only of  
above prop-  
erty during  
marriage.

All such property must be declared before, or at the time of marriage, in the presence of witnesses. From this declaration guns, cannon, buffaloes, or gold sheathed weapons

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(1) The Naning formula differs slightly from the Rembau clause, reading "*Kadarat anam bulan, ka-laut sa'tahun, berpēsan tidak, bērita tidak tuan Kathi gugorkan satu talak.*"

(2) v. App. I. Saying II.

(3) v. App. I. Saying XLI.

(4) v. App. I. Saying XLI.

are exempt, as their possession would be a matter of notoriety. The debts of a bridegroom must similarly be declared, or the wife may repudiate her liability therein. The necessity for the declaration arises from the fact that the wife obtains no permanent interest in property thus settled upon her. She has the use only during married life. On divorce or death property brought by him on marriage reverts to the husband, or his family.

There is no dowry in Rembau. Custom speaks of the "acquisitions" of a husband on marriage, (*pendapatan*), but he obtains no rights whatever over the separate estate of his wife. *Pendapatan* means, not a dowry, but the benefits accruing to a man on marriage, and may be confined to his daily rice, and the roof over his head.

No dowry  
in Rembau.

But if the responsibility for a husband's welfare rests with his wife, his relative position is one of inferiority. He is at the beck and call of his relations by marriage;<sup>1</sup> his mother-in-law boasts that she can find some use for any sort of son—the clever may be cajoled, and the fool bullied: the blind man can be put to pound the rice: the cripple to mind the *padî* drying in the sun: the deaf to fire the cannon and the braggart to take the hard knocks.

The married  
man in his  
home.

The mother's predominance in the home is patent to her children and has prevented the growth of a sincere filial affection for the father. The attitude of children to their father is one of toleration tempered by as much sentiment as is expressed in the dictum that "after all they are of his flesh and blood:"<sup>2</sup> a reflection which pales before the fact that the "life and blood" of the father is the care not of the children, but of their paternal grand-mother or aunts.

Attitude of  
children to  
their father.

The use of the term "*cherai*" is not confined, as is the word divorce, to an unnatural severance of the marriage tie: but extends also to dissolution of marriage by the death of either party, (*cherai mati*) as well as to separation during the life-time of both, (*cherai hidop*).

Meaning of  
the term  
"*cherai*" dis-  
solution of the  
marriage tie.

(1) vide App. I. Sayings XLVII, XLVIII.

(2) vide App. I. Saying XXXVI.

By death,  
(*cherai mati.*)

On the dissolution of marriage by death the burial expenses are normally met from the earnings of married life. If the wife survive she must return to her mother-in-law the personal apparel (*batang tuboh*) of the deceased. Custom defines the *batang tuboh* as one pair of trousers, one coat, one sarong, one kris, one sword, one dagger, one gun, and one handkerchief: but practice confines it to the actual clothing of the deceased.

Duties of  
widow.

On remarriage the woman sends back to the family of her dead husband, the actual pillows and mattress of their bridal bed. (*tikar bantal*).

Divorce during  
life time of  
both parties.

Divorce during life-time as practised in Rembau is of three kinds:—

(*Cherai hi-  
hup*).

I. The divorce at the instance of the man.

Any, or no cause may theoretically be given by the husband for divorce. The announcement need not be made in the presence of witnesses, and notification by letter is valid. Normally the man informs some male relative of the wife of his intention to divorce and pays 15 cents as a fee of parting (*timbang kasudahan*) If he desire to express dissatisfaction with the treatment received at his wife's hands, he pays two cents only. At any time within the period of purification following divorce (*edah*) he may resume cohabitation, (*mëru-jok*) or his wife may without prejudice to her modesty, invite him to return (*jëput*).

II. The divorce by redemption at the instance of the wife (*tebus talak*).

By redemption  
at the in-  
stance of the  
wife (*Tebus  
Talak*.)

A woman can divorce her husband only if he consent to be bought out of his marital rights. In Rembau, the man fixes the price, and may demand any reasonable sum. Custom prescribes no redemption price for divorce by redemption owes its validity not to custom, but to acceptance of Mohamedan legal practice.<sup>1</sup>

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(1) In the Këlëmak Kathiship of Naning the price has been fixed by convention at \$100.



III. The order for separation (*Pasah*).

To obtain separation a wife must prove desertion, or lack of maintenance. Cruelty or adultery of the husband will not support a claim to separation. But the absence of the husband for six months on land or a year at sea, even if the wife has been granted ample support meanwhile, is a valid ground for separation, for maintenance includes not only monetary support (*nafkah dlahir*) but also conjugal rights (*nafkah batin*).

No woman convicted of adultery, even if abandoned by her husband to destitution, can obtain a separation order. Unless her husband divorce her of his own free will, she remains nominally his wife, so long as he lives.

Again, if the judge to whom a woman applies for an order of separation—formerly the *Undang*, in later times the *Kathi*—suspect any ulterior motive in her request from a desire to conceal criminal pregnancy or the expulsive power of a new affection, it is his duty to refuse her an order.

The order for *pasah* is the relief granted judicially to a wife who can endure desertion no longer. It is therefore to be distinguished from the registration of the fact that the divorce latent in a marriage of convenience (*nikah ta'alik*) has ripened. In that even the woman is concerned merely to establish before a registrar the fact that the prescribed period of absence has elapsed, her motives in asking for registration are irrelevant. The *Kathi*, whose office combines under existing conditions the duties of registrar and divorce judge, is apt to treat a request for registration of the automatic divorce as an application for a separation order. Yet, by insisting on an enquiry into the reasons prompting a request to register the termination of a marriage with a condition, the *Kathi* defeats the intention to which that form of marriage owes its existence.

If a divorced wife contracts a marriage before the 100 days of purification (*edah*) have elapsed she is liable to her former mother-in-law for a payment of 20 rupia (\$7.20) as the escort of the bridal bed (*permiring tikar bantal*) of her divorced husband.

The customary rules regulating the division of property on divorce are four : of which the three latter explain the first.<sup>1</sup>

1. On separation divide, while together share alike.
2. Joint earnings are divided.
3. The separate estate of the wife remains with her.
4. Property brought is returned to the bringer.

Rule I.

Time of division.

Division of property must be made before, or at the moment of the divorce. If a man divorces his wife without demanding a division of property, he loses all claim to the share to which custom entitles him : but once a division has been made it holds good, even if cohabitation is resumed before the divorce becomes final. The division must be made in the presence of the elder or tribal chief. Hence, a man divorcing his wife by letter, forfeits his share of the marriage earnings.

Rule II.

As married life may result either in loss or gain, the earnings include debts as well as assets. Modern usage tends to overlook this fact. But on a division of property at divorce a wife is entitled to apply any acquired asset to reimbursing herself for debts of her husband which she has met ; and it is unquestionable that her separate estate is liable for one half of all debts incurred by her husband during marriage that remain still outstanding on divorce.

Exception to Rule II.

The rule as to the division between husband and wife of the joint earnings of married life, (*charian laki-bini*), is subject to several important qualifications.

If there be issue the rule is inoperative.

If there be issue of the marriage, the joint earnings are not divided, but are retained by the wife to support the issue. The husband takes away with him his personal apparel only as his share. The right of a widow with children to the earnings is specifically laid down by custom. The widow is therefore the proper person to administer, under present legal practice, the personal estate of her deceased husband.

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(1) vide App. I. Saying XL.

Again, the rule directs that the earnings be shared, but not that the two shares be equal. The equal right of husband and wife to earnings terminates with the marriage. The validity of a claim by either party on divorce to any given item of the acquired property depends on the nature of that item. Custom excludes certain kinds of property from the division. A woman's claim to the house her husband has built for her, to all improvements to ancestral land, and to jewelry and clothing bought her, is indefensible. The husband can claim no share in respect of such possessions, but has, on his part, the sole right to male ornaments and clothes, to weapons and fire-arms purchased during marriage.

The right of the mother to the custody of the children on divorce, is based on a similar convention. Custom regards the children as a class of marriage earnings but as a class wherein the principle of sharing on divorce is inoperative.

Lastly, on the dissolution of marriage by the death of either party, the survivor, after meeting the burial expenses, is entitled, if childless, to retain a sum equal to the cost of the funeral, to provide for his or her own burial, before sharing the balance of the earnings with the family of the deceased.

Subject to these qualifications the rule of sharing on divorce the property acquired during marriage is absolute, except in the case of the parties to a marriage by agreement, (*nikah ta'alik*), when the husband can enforce no division. Even on a divorce obtained by the woman for lack of conjugal rights, she is entitled to her share of the earnings. Nor is her share diminished by her misconduct, should a man divorce his wife for adultery. As an outraged husband may refuse to divorce his wife, the possibility of a claim to a division of property being proffered rests with him; if he elect to divorce, he must abide by the consequences of his action.<sup>1</sup>

Exclusion of certain kinds of property from operation of the rule.

Mother obtains custody of children on divorce.

Funeral expenses payable before division.

Misconduct of wife no bar to her right to division of property on divorce.

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(1) vide case of Sohor Suku Batu Hampar Baroh decided 1907, who sold up *pencharian*, and appropriated the entire proceeds after divorcing his wife convicted in a court of law of adultery. Lower court's order for division of property upheld by judicial commissioner on appeal.

## Rule III.

At no time does the husband acquire any rights over the separate estate of the wife. Hence even if the value of that property be enhanced by improvements he has made, by additions to the house, or by trees planted in the *kampong* the wife resumes sole interest therein on divorce.

## Rule IV.

The claim of the husband, or should he be dead, of his family, to effects brought by him to his wife's home, is sustainable on divorce only if such property was duly declared by him at the time of marriage. His family seldom find it an easy matter to recover their property in cash which the husband was permitted to remove. The wife naturally alleges that it was all spent long ago in bringing up the children. But if the man's family can point to the wife's investment in mortgaged lands or buffaloes, their claim to recover by sale is valid.

On divorce the man returns to care of his mother's family.

After the divorce or death of his wife, his mother's family resume responsibility for a man, and are entitled to profit by his subsequent acquisitions until he re-marries. Even if he elect to live as a widower with his children in their mother's house, his sisters and not his children succeed to any property he leaves at death, if an indisputable offer of a home has been made to him by his mother's family. His refusal of that offer does not extinguish the right of the sisters to inherit his estate, but they are liable, on succession, to pay or refund the cost of their brother's funeral.

Customary theory of marriage.

It remains to discover from the practice of marriage and divorce in Rembau, the customary theory of marriage. In what light did the *Adat* regard marriage?

A Rembau marriage formally corresponds to the Mohamedan marriage contract.

A modern enquirer into the attitude of the custom towards marriage finds his search confused by the induction on ancient pre-Mohamedan usage of the ideas and practice of Islamic law. Under the *Hukum Shara*,—at least under the Sunni law—marriage is a contract between individuals requiring attestation by competent witnesses, and validated for the woman, by her *wali*, or natural protector. In Rembau, as a professedly Mohamedan State, this form is observed, but cloaks a widely different conception.

The divergent theories underlying the two systems are apparent from examination of the position which the *wali* holds in Rembau. Under Mohamedan law the natural *wali* of the bride is her father or grand-father. In default of these she must fall back on the representative of civil law. His individual interest in the woman as his own offspring is the sanction of the natural *wali*. In Rembau, and generally throughout the Peninsula, the position of *wali* is not restricted to the father. An uncle or a brother is competent to give away his niece or sister in marriage. But in Rembau the normal competency of the uncle is subject to one luminous exception. The children of two brothers, who have married into different tribes, do not marry, though such an union does not violate the exogamic rule—because, to Rembau ideas the uncle is debarred from exercising at such a marriage his right to act as *wali* to his niece. His competency in such circumstances is quashed (*batal wali*), for in Rembau his individual relationship to the bride, whence the *wali* derives his competency, is qualified by his status as member of a tribe. A concrete case will give the best illustration of this point.

A and B, two brothers, marry, the elder into the Mungkar, the younger into the Tanah Datar tribe. A, as allied to the Mungkar tribe during his married life, is competent to protect the interests of Z, his Mungkar daughter. B's tribal interests are not, theoretically, so opposed to his instincts of kin as to incapacitate him from taking his brother's place as *wali*, should A have died before the proposed marriage of Z to X, a man of the Batu Belang tribe. But the tribal interests of B do clash with his duties as protector of his Mungkar niece, if he sanction her marriage with a member of the Tanah Datar tribe, to which his own wedding has allied him.

Again, the Malay treatise quoted<sup>1</sup> shows that with the acceptance of the marriage fee a regular marriage is practically concluded. Whether or not this fee—a payment alien to

But the underlying theory differs from the theory of Mohamedan law.

Difference patent (a) in position of the *wali* in Rembau.

(b) in the nature of the wedding fee—a tribal payment and a tribal receipt.

(1) vide pp. 79 and 80.



Mohamedan marriage law—is a survival of the purchase price of a bride in savage society, the nature of the fee has been wholly transformed by its retention in the customs of the matriarchal state of Rembau.

Regarded from the standpoint of the payer—the man who fills the customary debt, (*mengisi adat*), the marriage fee, as being a debt-of-inheritance, and a valid charge on the ancestral property of his family, is a *tribal* payment. The spread of Mohamedan ideas has taught the woman to account the fee her perquisite. Strict custom did not regard it in that light. The allocation of a portion of the fee payable for an irregular marriage, to the tribal chief and officers can only mean that the fee was also a tribal receipt. Thus the marriage fee—the most essential item in customary marriage practice—is neither given nor accepted by an individual, but by a tribe.

To custom then, marriage did not mean a contract between individuals, but was an institution affecting primarily the tribe.

Customary marriage not essentially a contract between individuals.

Nor an alliance between tribes.

Is marriage under Rembau custom then, to be regarded as essentially a contract or alliance between two exogamic units?

This hypothesis will see in the ancestral property of the wife, and in the property brought with him by the husband, the contributions of either tribe, to be held in trust during the continuance of the alliance. It will class as the chief terms of the alliance, the common right of both parties to a marriage to the use of this property, the division of acquired property—the profits of the alliance; and the withdrawal by either party of the original contributions, on the dissolution of the alliance by divorce or death.

Reasons for rejection of this second hypothesis.

Yet, formally plausible as is this hypothesis, it gives only a partial explanation of Rembau marriage practice, and it ignores one essential condition of married life under the Adat. In the normal event of issue by the marriage, the husband's tribe does not share in the "profits of the alliance," while the fruit of the union belongs to the woman's tribe. The most

fortunate outcome of such a marriage leaves the man's tribe exactly where it stood before alliance was contracted, and the bachelor earnings of the husband may have passed to the wife's tribe. A married man, by the fact of his marriage, is severed from his own tribe, which has no claims on him and no obligations towards him except in regard to "life and blood," so long as his married life continues. Such practice is a travesty of a tribal alliance.

To the wife's tribe alone a successful marriage brings certain gain : and this is the result which all Rembau marriage custom tends to foster. The life of a tribe depends on the acquisition and retention of property in members, lands, and goods. In the eyes of custom marriage is simply an institution providing the readiest means of sustaining tribal life by the acceptance from without the woman's tribe of further property, immediately, in the person of the husband, potentially, in his progeny and acquisitions.

This view explains the insistence of the custom on monogamy. The husband's position in his wife's tribe is based on his possibilities as a wealth-producer. As custom denies him two wives in one tribe, a second marriage destroys half his value as a tribal asset. Not all the laws of Islam, nor the ridicule of Rajas are strong enough to induce Rembau to admit a practice striking at the root idea of marriage, as understood by custom.

The very entrance of the husband into his wife's home is subject to his providing her tribe with a marriage fee, as earnest of his profit-bringing powers, and a check on their speedy diversion to another tribe's benefit. A woman's tribal chief may refuse to accept a suitor to her hand into his tribe. and it is generally, though unintelligently, held by present day *lembagas* that no debtor can marry the girl of his choice. Refusal to accept his marriage fee disposes of a suitor's chance. If man and woman persist, notwithstanding this opposition, in marriage, they have no option but to flee the country, and in a foreign land, drag out a useless existence likened by the sayings to a poisonous fungus, that, cast into

Rembau marriage custom a means of invigorating the life of the woman's tribe.

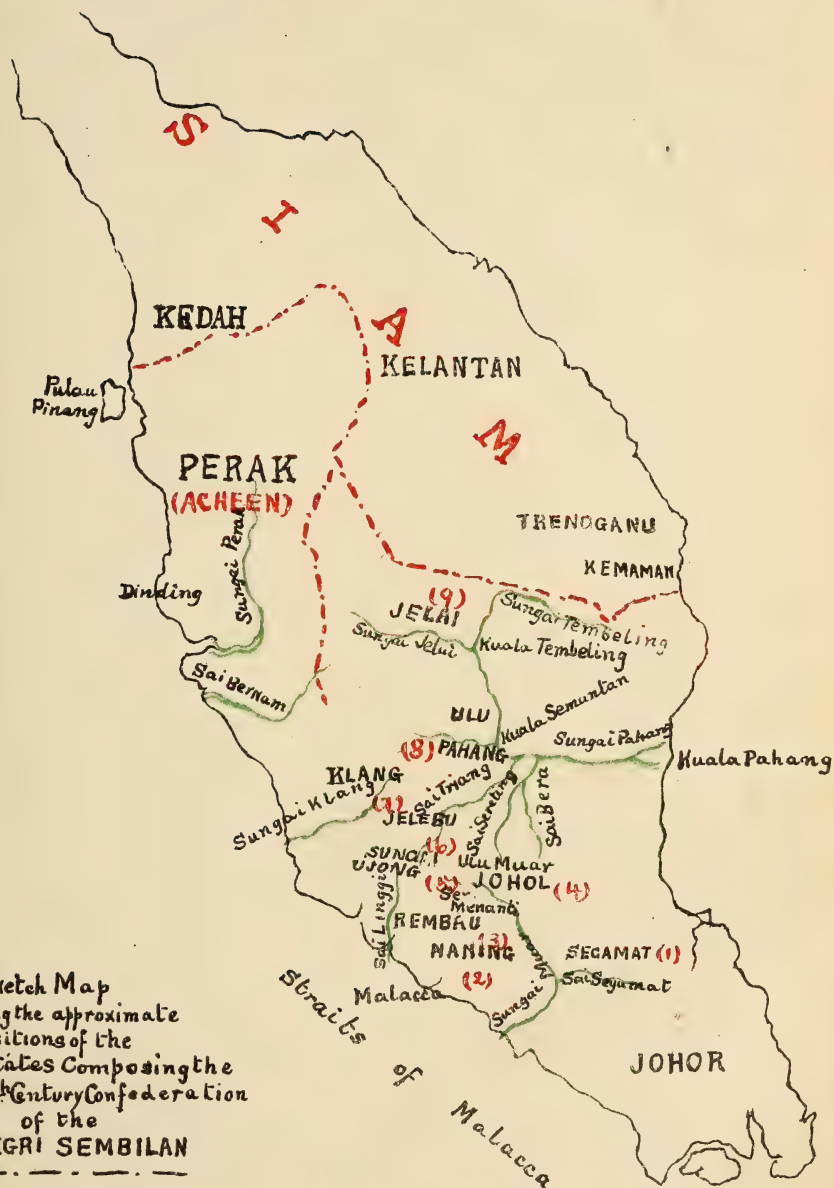
Explanation of insistence of custom on monogamy ;

And of importance of the marriage fee.

the sea not a fish would eat, nor a fowl, if flung aside on dry land.”<sup>1</sup>

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(1) *laksana buih buloh terchampak ka-laut tiada dimakan ikan, terchampak ka darat tiada dimakan ayam.*



Sketch Map  
Showing the approximate  
positions of the  
Nine States Composing the  
XVI<sup>th</sup> Century Confederation  
of the  
**NEGRI SEMBILAN**

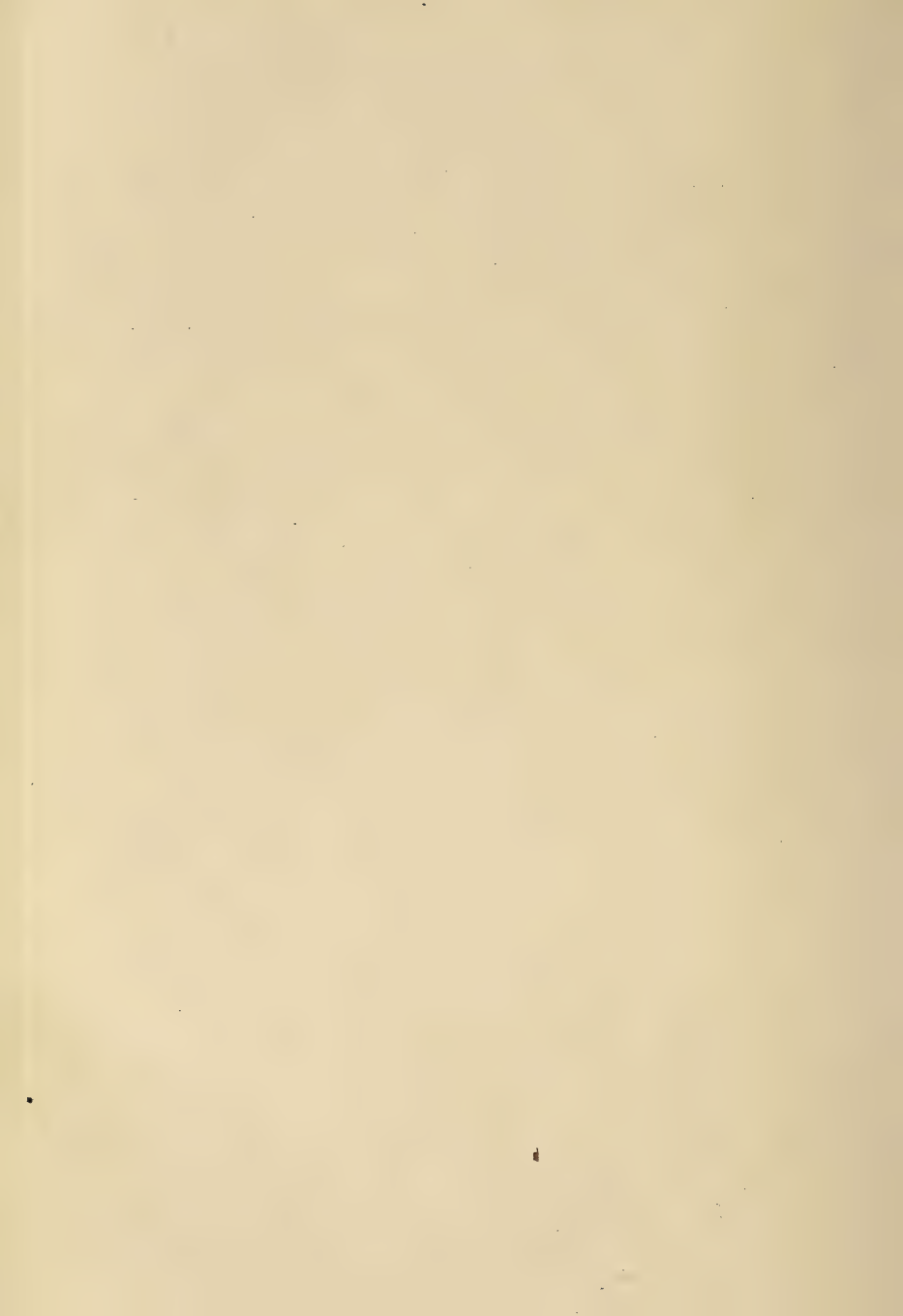












## APPENDICES.



## APPENDIX I.

No.	SAYING.	TRANSLATION.
I	<p> Alam be-raja,  Luak berpenghulu,  Suku bertua,  Anak buah beribu-bapa  Orang sēmēnda bertempat sē-  manda  Dagang bertēpatan, prahu ber-  tambatan, </p>	<p> The raja rules the empire :  The penghulu rules the state,  The chief rules the tribe :  The elder rules the tribes-people.  The married man to the place of his  marriage.  The stranger finds a tribe as the boat  an anchorage. </p>
II	<p> Orang sēmēnda pada tempat  sēmānda,  Anak buah kapada ibu bapa,  Ibu bapa kapada lembaga,  Lembaga kapada Undang,  Undang kapada Kaadilan, </p>	<p> The married man to the place of his  marriage,  the tribesman to his elder,  the elder to the chief,  the chief to the undang,  the undang to the Raja. </p>
III	<p> Yang bertumboh di gunung itu,  herti aliph di-dalam koran,  Yang bertumboh di bukit itu,  herti nior tumbuh di mata :    Yang bertumboh di lering itu,  herti belulok tumbuh di rusok ;    Yang bertumboh di lapan itu,  herti berangan tumbuh di  pantat  Yang bertumboh di bēnchah  itu, herti tēbu dibuat bēnih. </p>	<p> That which springs up on the moun-  tain is as the aliph in the <i>koran</i>.  That which springs up on the hill, is  as the coconut palm which springs  forth from the eye.  That which springs up on the slopes  is as the sugar palm which springs  forth from the trunk.  That which springs up on the plain  is as the chestnut which springs  forth from its fundament.  That which springs up on the mire  is as the sugar cane that bears its  seed with it. </p>

REFERENCE TO TEXT.	NOTES.
<p>1 Vide chap. I page 5, chap. II page 36.</p>	
<p>2 Vide chap. IV page 86.</p>	
<p>3 Vide chap. II pages 36, 40, 48.</p>	<p>The constituent parts of the Rembau constitution described in a double metaphor, showing  (a) the relative importance of the several grades of office from <i>mountain</i> to <i>mire</i>, Raja to tribespeople :  (b) the nature of their origin, the eye, the trunk, the base, the seed.</p>

SAYING.	TRANSLATION.
<p>IV Beraja ka-Johor, Bertali ka-Siak, Bertuan ka-Měnangkabau.</p>	<p>Subject to Johore, allied to Siak, vassal of Menangkabau.</p>
<p>V Salilit pulau percha, Sa limbong tanah malaiu Sa lengkong' alam Měnangka- bau.</p>	<p>The round isle of Sumatra, and the stretch of the Malay lands, are in- cluded in the expanse of the Me- nangkabau empire.</p>
<p>VI Sělasilah ka hutan, tēromba ka luak.</p>	<p>The pedigree lies with the hill folk, but the records with the Undang.</p>
<p>VII Gagak itam, gagak sěmui turun di-bukit berkaki ampat, ban- gau puteh datang di laut bē- kēpak saiap.</p>	<p>The black crows and the grey crows came on foot from the hills, but the white cranes flew over on flap- ping wings from the sea.</p>
<p>VIII Di anjak laiū, di chabut mati.</p>	<p>Transplanted it withers : uprooted it dies.</p>
<p>IX Adapun raja itu tiada mempun- niai nēgri dan tiada men- chukai kharajat, mēlainkan berkāadilan sēhaja, serta per- makanan duit sasuku, bras sa gantang, nior satali.</p>	<p>Now the raja is not the owner of the land, nor can he raise a war levy, but justice is with him, and to him is due for his sustenance a tribute of money, a measure of rice, and a cluster of coconuts.</p>
<p>X Sultan berdaulat bergalenggang berkhalipah, mēnitah deripada astana-nia : pēsaka Undang ber- khalipah, bertēromba, berlem- baga, bersabda di balei.</p>	<p>The Sultan is sacrosanct, he com- mands high festival, he is para- mount, and issues his commands from his palace : the Undang is paramount, holder of the records,</p>

REFERENCE TO TEXT.	NOTES.
4 Vide chap. I page 17.	<p><i>Subject to Johor</i> :—from the foundation of the 1st Negri Sembilan confederacy until 1770 A.D. (circa).</p>
5 Vide chap. II page 3.	<p><i>To Siak</i> :—The reference is to the visit to Siak of the delegates sent to obtain a Raja from Menangkabau in 1672 A. D.</p>
6 Vide chap. II page 51.	<p>This saying contains the <i>waris</i> claim to rank by blood as heirs to the rights of their aboriginal ancestors in the soil. Cf. also saying 10, where the inheritance of the Undang is declared to be <i>berteromba</i>.</p>
7 Vide chap. I page 2.	<p>The black crows typify the aborigines: the white cranes, the immigrant settlers from Menangkabau.</p>
8 Vide chap.	<p>Of the immutability of the custom (<i>adat</i>).</p>
9 Vide chap II page 61.	<p><i>Sa-suku</i>.—12½ cents.</p>
10 Vide chap. II pages 50, 62.	<p>The text of this saying is variously quoted, in respect of the 2nd and 3rd attributes of the Raja. If <i>bergalenggang</i> and <i>berkēlipah</i> be read, the literal-translation is, 'possessed of cock-pits and expert fencers.' The better version is <i>berkhalipah</i> which term is explained at length in the text, loc. cit.</p>

SAYING.	TRANSLATION.
<p>XI</p> <p>Pēsaka Undang berkalantasan, pēsaka lembaga bersēkat.</p>	<p>has his council of tribal chiefs, and delivers his orders in his hall of audience.</p> <p>The inheritance of the Undang lies in the length and breadth of the land, but that of the tribal chief is bounded.</p>
<p>XII</p> <p>Pēsaka Undang :</p> <ol style="list-style-type: none"> <li>1 Mementang kēbēsaran,</li> <li>2 paiong kembang,</li> <li>3 menghurai tombak,</li> <li>4 pedang tersampai,</li> <li>5 kris panjang terchabut</li> <li>6 mendirikan tangga,</li> <li>7 tiang berpalut akan kain,</li> <li>8 tabir di-dinding</li> <li>9 Mērual,</li> <li>10 langit-langit terpasang,</li> <li>11 sampaian tersangkut,</li> <li>12 ular-ular,</li> <li>13 gunung berangkat,</li> <li>14 pajar menyensing,</li> <li>15 halaman beratap kain,</li> <li>16 tilam berulas,</li> <li>17 chanang berpukol,</li> <li>18 bantal bersusun,</li> <li>19 alamat berbunyi,</li> </ol>	<p>Prerogatives of the Undang :</p> <ol style="list-style-type: none"> <li>1 The display of the insignia,</li> <li>2 the open umbrella,</li> <li>3 the spear-tuft shaken out,</li> <li>4 the sword-blade in the ground,</li> <li>5 the drawn kris,</li> <li>6 the platform in the court-yard,</li> <li>7 the posts swathed in cloth,</li> <li>8 the curtains on the walls,</li> <li>9 the streamers,</li> <li>10 the awning over-head,</li> <li>11 the folded cloths on the walls,</li> <li>12 the pennants,</li> <li>13 the daïs of state,</li> <li>14 the flags of the dawn flush,</li> <li>15 the court-yard roofed with cloth,</li> <li>16 the embroidered cushions,</li> <li>17 the beat of gong,</li> <li>18 the pile of pillows,</li> <li>19 the salute of cannon,</li> </ol>
<p>XIII</p> <p>Tanam tiada berbēnih, tumbuh tiada bermata.</p>	<p>The plant which hath no seed, the sprout which hath no bud.</p>



REFERENCE TO TEXT.	NOTES.
	<p>The term <i>bergalenggang</i> can also bear the meaning "far famed"—too indeterminate a quality to be included in a list of regal attributes.</p>
<p>11 Vide chap. II pages 40, 52.</p>	<p>Every member of a tribe included in the federation of tribes which constitutes the state of Rembau is subservient to the Undang: but the tribal chief has no authority, nor can he look for dues outside the tribe (or portion of a tribe situate in one of the two districts of the state) over which he rules.</p>
<p>12 Vide chap. II pages 46, 50, 59.</p>	<p><i>Merual</i>:—an oblong flag, half white, half yellow, with yellow tassels and fringe at the end.</p> <p><i>Sampaian</i>:—Folded in the shape of a triangle.</p> <p><i>Ular-ular</i>:—a long streamer, the small upper portion black, the rest white, with yellow tassels at the two ends.</p> <p><i>Pajar</i>:—literally "the rolling up of the dawn" an oblong flag the upper part red, the lower white, yellow tassels at the end.</p> <p><i>Alamat</i>:—The Undang is entitled to a salute of seven guns.</p>
<p>13 Vide chap. II page 56.</p>	

SAYING.	TRANSLATION.
XIV Larang ter-hukum, pantang ter-bunoh,	For the forbidden act a fine, for the taboo'ed act, death.
XV Dipijak tanah, di-langkah akar, Undang yang ampunia.	The earth a man treads, the creeper he oversteps, these belong to the Undang.
XVI Jalan raia, titian batu, bukit dan bakau, rimba yang sunyi, gaung yang dalam, lèpan yang lebar, bandar yang sundai, si-barau-barau yang punia, lu-bok yang dalam si kitang-kitang yang punia.	The high road, and the stepping stones, the hill and the swamp. the silent forest, the deep ravine, the broad plain, the stream and its tributaries belong to the thrushes : the deep pools to the fish.
XVII Pesaka waris dengan Undang, pertama : gading, gèliga ; kèdua : lebah sialang : kètiga : ungka siamang.	These are the inheritance of the <i>waris</i> and <i>Undang</i> : 1st: the elephant's tusk, and the bezoar stone; 2nd : the swarm of bees ; 3rd : the white gibbon and the black ape.
XVIII Dèri hulu ayer menyenching, ka-hilir ombak memechah waris yang punia, sawah yang berjin-jang, pinang yang berjijir, lembaga yang punia.	The streams from their source to the breaking waves at the mouth belong to the <i>waris</i> : the rows of rice plots, and the line of betel-palms to the lembaga.
XIX Tali pengikat deripada lembaga, kris penyalang deripada undang, pedang pemanchong deripada kaadilan.	The cord which binds is the lembaga's, the execution kris, the Undang's, the headman's sword the Raja's.

REFERENCE TO TEXT.	NOTES.
14 Vide chap. II page 56.	
15 Vide chap. II page 26.	Embodies the claim of the "waris" to proprietary rights in the forest lands ( <i>utan tanah</i> ).
16 Vide chap. II page 28, chap. I page 3.	This deals with the respective spheres of ownership and influence of the land heirs ( <i>waris darat</i> ) and the water heirs ( <i>waris ayer</i> ) in the states of the Negri Sembilan, e.g. Sungai Ujong, where this division between the heirs ( <i>waris</i> ) is actively recognised. In Rembau no such distinction exists. The Dato' Shahbandar alone was, at one time, possessed of the riparian rights enjoyed by the <i>waris ayer</i> in Sungai Ujong.
17 Vide chap. II page 29.	
18 Vide chap. II page 28.	The immigrant tribes obtained proprietary rights in land by cultivation and occupation within the limits of their several definite settlements ( <i>tanah tebusan</i> ).
19 Vide chap. II pages 46, 54, 62.	Describes the various judicial powers of tribal chief, Undang and Raja.

SAYING.	TRANSLATION.
<p>XX Pësaka lembaga bulat-lah antara ka-baroh berëmpat berlima suku, ka-darat berëmpat berlima suku ka-hulu bersembilan ka-hilir.</p>	<p>The inheritance of the lembaga is one for the low country district of the four and five tribes, and the inland district of the four—the five tribes up-stream, and the nine down-stream.</p>
<p>XXI Maka dibilang deripada adat lembaga dengan pesaka didalam suku-nia satu satu ekor kerbau : tempat-nia pertama nikah dan kahwin : kědua olet dan jamu : kětiga, chinchang, tindek : kěmpat, sunat dan rasul : kělima, jěput antar : kěanam, pertolongan nasi berkaki dua berjalan siang : kětujoh, pertolongan kueh berkaki empat berjalan malam.</p>	<p>The custom sets as the inheritance of the lembaga in his tribe, one buffalo : the places of his attendance are, 1st : at marriages and weddings, 2nd : at feasts and festivals, 3rd : at incision and boring of the ears, 4th : at circumcision and confirmation, 5th : on a formal summons, 6th : after a present of rice borne of two in the day-time, 7th : after a present of cakes borne of four at night.</p>
<p>XXII Dibilang aturan, jalan bernama semut beriring : lenggang bernama alang mengopak : dudok bernama bunga sakuntum : bertinggi alang berbegar,  berjunjong tiong akan terbang,  berkongkom gagak yang hinggap,  berbelok kucing main daun,  berendah kuau menyesar.</p>	<p>The ceremonial saith, moving like ants in file : swaying like the poised hawk :  sitting like the opening flower bud : On high the hawk circles for his swoop, Close over-head the myna bird begins his flight, With folded wings as the raven perches, Darting hither and thither like a cat playing with leaves, Low to earth, like the argus pheasant on his drumming ground.</p>

REFERENCE TO TEXT.	NOTES.
20 Vide chap. I pages 6, 7, 8, 9.	Refers to the various tribal leagues in the low country ( <i>baroh</i> ), and inland ( <i>darat</i> ) districts.
21 Vide chap. II pages 45, 46, 54, 59.	<p><i>Rasul</i>:—the public admission into the Mohammedan faith consequent on the ceremony of circumcision.</p> <p><i>Jēput antar</i>:—on the occasion of declaring betrothal.</p>
22 Vide chap. II pages 36, 46.	A saying dealing with ceremony: it describes the proper method of proceeding to a (wedding) feast, and, on arrival thereat, the exercise of the various functions of the tribal chief (the hawk), the elder (the myna bird), the officer-in-the-tribe (the raven), the tribesfolk of the bride and her relations by marriage (the cat), and the family of the bride (the argus pheasant).



No.	SAYING.	TRANSLATION.
XXIII	Takeh kiau Batin Jenang, putus tebus kapada Undang, jangka berilak, lantak bertukul, emas bertahil.	The Batin Jenang blazed the tree, the sale to the Undang is sealed, the measure is stretched, the boundary posts are beaten, the gold counted out.
XXIV	Sa-bingkah tanah yang terbalik, sa-'lei, akar yang putus, sa- batang kiau yang rebah	A clod of earth upturned, a trail of liana snapped, a single tree felled.
XXXV	Gëdang sama gëdang, kechil sama kechil, ka-luak sama turun, ka-bukit sama 'daki, terjun sama basah, melompat sama patah, chichir sama rugi, dapat sama laba.	Great with great, small with small, together climb the hill, together descend to the valley bathe in the same stream, fall at the same fence, share the loss, and part the gain.
XXVI	Dudok dengan aturun kechil nama mëpakat: besar nama Adat: gedang, bernama pesaka sembah.	Small matters are the place for arbi- tration, great for the application of custom, the most weighty for ancient ancestral right.
XXVII	Pegawai pada Undang, tongkat sokong pada lembaga.	Officers of the Undang, props to the lembaga.
XXVIII	Tongkat ka-bukit, apong ka-laut, suloh ka-darat,	A staff up the hill, a raft at sea, a torch inland.
XXIX	Aturan ibu-bapa didalam anak- buah nia: satu ekor kambing adat-nia; dan pakaian tilam terbujur, bantal	These are the prescribed rights of the elder in relation to his tribes- folk: his fee is a single goat, and his ceremonial the mattress spread,

REFERENCE TO TEXT.	NOTES.
23 Vide chap. III pages 66, 75, chap. II pages 28, 47.	In Rembau the fictitious conveyance of land was not from the Batin and Jenang, the aborigines, but from the waris to the immigrant tribes.
24 Vide chap. III page 68.	Proprietary rights in land date from the beginning of cultivation, by the claimant to those rights or his ancestors.
25 Vide chap. II page 30.	Descriptive of the inter-dependence and unity of the members of a tribe.
26 Vide chap. II page 36	
27 Vide chap. II page 33.	Describes the position and functions of the officers-in-the-tribe.
28 Vide chap. II page 32.	Descriptive of the duties of the Privy Council of the Undang, (Empat orang besar kapada Undang).
29 Vide chap. II pages 36, 37.	<i>Terbujur</i> :—Spread in the verandah parallel to the roof ridge.

SAYING.	TRANSLATION.
bersusun, tabir terpasang, langit-langit terbentang, nebana dipukul, inai ditarekkan; ibu-bapa saadat dengan besar.	the pile of pillows, the curtain on the wall, the awning over-head, the beat of drum, the henna dance. The rights of the elder and the officer-in-the-tribe are one.
XXX	
Yang berlukis yang berlembaga, Yang berturas yang berteladan,	The record secures the tribal right, What has filtered through the ages sets the example,
Yang bersesap yang berjerami,	The water of the pool and the cataract are one,
Yang berbab yang berpasal.	The chapters make the script, the sections the chapters.
XXXI	
Yang melurut ba' sungai, Yang berlèpak ba' sawah,	That which floweth like a river, That which has its divisions like a rice-field,
Yang berjalor ba' jalan,	That which stretches straight like a road,
Yang bersudut ba' sawah.	That which has its bounds like a rice plot.
XXXII	
Dêrhaka, chêlaka, Dhaga : dhagi : Rumbun : bnkar : Tikam : bunoh : Upas : rachun : Sumbang, salah.	Treason : the accursed act, Disloyalty : deceit : Fire and arson : Murder and assassination : Drug and poison : Incest and its guilt.
XXXIII	
Laksana sireh sa-rumpun, Laksana nior sa-tali, Sa-ikat ba' lembing, sa-bungkus ba' nasi, sa-kucheng ba' kuah. berlapis ba' sawah.	Like a bunch of sireh leaves like a cluster of coconuts, like a spear blade and its haft, like a parcel of boiled rice, like a mess of curried meats, like a rice-field and its plots.

REFERENCE TO TEXT.	NOTES.
30 Vide chap. II pages 26, 48, 52.	<p>One who has established his claim to full membership of a tribe must enjoy the benefits and, under custom, cannot avoid the disabilities entailed on him, qua member of that tribe, by customary law as declared by precedent.</p> <p>The saying is commonly quoted in reference to claims advanced by applicants for a vacant tribal chieftainship.</p>
31 Vide chap. II page 26.	<p><i>Ba' = bagai.</i>—Descriptive of the inherited rights of a member of a tribe.</p>
32 Vide chap. II pages 45, 53, chap. IV page 78.	<p>The tabooed crimes (<i>Pantang Undang</i>).</p>
33 Vide chap. II pages 26, 36.	<p>An equivalent to saying No. 25.</p>

No.	SAYING.	TRANSLATION.
XXXIV	Chinchang pampas, bunoh hulor balas, Chachat membaiki.	Money for a wound, for murder substitution, reparation for damage.
XXXV	Anak dipanggil makan, anak-buah disorongkan balas.	The child is called to the feast, but the nephew is offered as the substitute.
XXXVI	Darah sa-titek, daging sa-ra- chik, bertali kapada bapa.	For a drop of blood, a shred of flesh the father may claim.
XXXVII	Sah batal kapada lembaga, Hidup mati, kapada Undang.	The finding is with the tribal chiefs, the sentence with the Undang.
XXXVIII	Melindongkan, mengandapan, Pechah, menghilangkan, Menchachatkan, Terkurong mati.	Concealment, abetment, Causing of wrongful gain or loss, Bringing shame on the tribe, Detection in illicit intercourse,
XXXIX	Jika tinggal kě-tua'an bulih membatal, Jika tinggal waris buleh me- nongkat, Jika tinggal sa-kadim tiada bu- leh menjadi barang sa-bagai- mana.	If the chief be absent, the agreement may be quashed, If the waris be absent, the agreement may be bettered, If the nearest of kin be absent noth- ing whatever can be settled.



REFERENCE TO TEXT.	NOTES.
34 Vide chap. II pages 27, 38, 46, 55, and chap. III page 71.	The <i>Adat Perpatih</i> , on its judicial side, embodies the principles not of retributive justice but of reparation and compensation.
35 Vide chap. II page 27.	<p>All members of a tribe are the "<i>anak-buah</i>" of the tribal chief. The <i>anak-buah</i> of a tribesman are the members of his own particular family or settlement (<i>kampong</i>) in that tribe; his own children, as a result of exogamic custom, belong to another tribe, or to another family (<i>pěrut</i>) than his own in his tribe.</p> <p>This saying gives the rule of the substitution (<i>balas</i>) fixed as the penalty for murder.</p>
36 Vide chap. IV page 87.	Vide Hale, J. R. A. S. S. B. Vol. XXXI page 58.
37 Vide chap. II pages 39, 45, 46, 58.	This saying is generally used in reference to sentence of official death on an offending tribal chief.
38 Vide chap. II page 45.	The list of offences his conviction for any of which involves the deposition of a tribal chief.
39 Vide chap. II page 27.	Generally quoted in reference to the ceremony of adoption.

SAYING.	TRANSLATION.
<p>XL Bersaorangan bĕragih, berkutu bĕlah : Charian bĕhagi, Dapatan tinggal, Pembawak kembalik.</p>	<p>On separation to each what is due, while at one, share alike : Divide earnings, relinquish the wife's separate estate, take back effects brought.</p>
<p>XLI Niawa darah waris yang punia, Rugi labar bini yang punia.</p>	<p>Life and limb belong to the waris, loss or gain to the wife.</p>
<p>XLII Panchang pokok, kayu di-krat, batu di-gali, prisai di-aturl, uban tali di sauk.</p>	<p>Blaze the trees, split the post, dig a hole for the stone, don the shield, bend the sling.</p>
<p>XLIII Chachat chida dalam janji, sawan gila diluar janji.</p>	<p>A flaw or a fault the contract will bear, fits of madness are beyond its scope.</p>
<p>XLIV Kĕ-darat anam bulan kĕ-laut sa'tahun, berpesan tidak, berita tidak, thalak gugor sen- diri;</p>	<p>Six months on land, a year at sea, without message or tidings, divorce has ripened of itself.</p>
<p>XLV Ilah si-laki-laki tanda lunchor, Ilah si-prempuan tanda ganda.</p>	<p>If the man break the engagement the gage is lost, If the woman break it the gage must be repaid double.</p>
<p>XLVI Utang baiar piutang di tĕrimal, uleh tempat sĕmĕnda.</p>	<p>The family of his wife pays the debt, and receives the credit.</p>

REFERENCE TO TEXT.	NOTES.
40 Vide chap. IV page 90, chap. III page 76.	The broad rule for division of property on divorce during the life-time of both parties to a marriage.
41 Vide chap. IV page 86, chap. III page 70.	The extent of the liability of (a) his mother's family, (b) the family of the tribe into which he marries, in relation to a male member of a tribe.
42 Vide chap. II page 55.	Describes the method of execution by attachment of real property.
43 Vide chap. IV pages 80, 81.	The contract referred to is that of marriage.
44 Vide chap. IV page 85.	This saying refers to irregular marriage No. IV.
45 Vide chap. IV page 81.	Refers to engagements of marriage.
46 Vide chap. IV pages 86, 90, 91.	The responsibility of wife's family for her husband's debts vide also No. XLI supra.

No.	SAYING.	TRANSLATION.
XLVII		
	Orang sēmēnda bertempat sē- mēnda,	The married man shall be subservient to his mother-in-law,
	Jika cherdek teman bērunding,	If he is clever I will try to cajole him,
	Jika bodoh disuroh diarah	if he is stupid I will see that he works,
	Tinggi banir tempat bērlindung,	like the buttresses of a big tree he shall shelter me,
	Rimbun daun tempat bēr-naung.	like the thick foliage he shall shade me.
XLVIII		
48	Di-suroh pergi di-panggil da- tang,	Bid him go, call him to come,
	yang buta di-suroh pēngembus lesong	bid the blind pound in the mortar,
	yang patah di-suroh mēnunggu jemoran,	bid the halt watch the padi dry in the sun,
	yang pekak di-suroh mēnchu- chok meriam,	bid the deaf load the cannon,
	yang bērani dibuat kēpala lawan.	bid the bold lead the fight.

REFERENCE TO TEXT.	NOTES.
47 Vide chap. VI page 87.	Shows the subjection of the married man to his mother-in-law (and wife's family).
48 Vide chap. IV page 87.	Ditto. A use can be found by his wife's family for any man be he wise or foolish.



## APPENDIX II.

### List of holders of the Office of Undang Rembau.

This list of the Undang Rembau makes no claim to finality either in regard to the dates or names assigned to the several Undang. No written record is known to exist, and this list merely represents the result of a comparative study of divers traditional accounts, checked by the positive evidence of treaties, of the Dutch records in Malacca and, for the early 19th century, of references in the contemporary work—Newbold's "British Settlements in Malacca."

	NAME.	FAMILY.	KAMPONG. (1)	APPROXIMATE DATE.	
				A D	A D
1.	Lela Maharaja	Waris Jakun	Kota	1540 (2)	to 1555
2.	Amba	" Jawa	...	1555	1605
3.	Lenggang (Genggang)	" Jakun	Kota	1605	1620
4.	Pandak	" Jawa	Tengah	1620	1645
5.	Uban (Puteh kepala)(3)	" Jakun	Chengkau	1645	1660
6.	Sagah	" Jawa	...	1660	1750
7.	Kurap	" Jawa(4)	...		
8.	Sabat (Subok)	" Jawa	...		
9.	Lulinsoh(Mampong)(5)	" Jakun	Chengkau	1750	1790
10.	Pekak (6)	" Jawa	Tengah	1790	1795
11.	Kosil (Késir) (7)	" Jakun	Tebat	1795	1812
12.	Bôgok (Bahago)	" Jawa	Bukit	1812	1819(8)
13.	Nganit (9)	" Jakun	Chengkau	1819	1838
14.	Akhir (10)	" Jawa	Pulau	1838	1871
15.	Haji Sahil (11)	" Jakun	Chengkau	1871	1883
16.	Serun bin Sidin (12)	" Jawa	Tengah	1883	1905
17.	H. Sulong bin Meah (13)	" Jakun	Gadong	1905	

1. The waris kampung to which an Undang belonged might be thought a fact as to which tradition would yield reliable evidence. But as the constitutional recognition of the eight waris kampongs dates only from the time of Dato' Akhir, the 14th Undang, the allocation of the earlier Undang to any one kampung is mainly conjectural.

2. Vide chap I. p. 4 and for considerations fixing the date of his appointment chap I. p. 12.

3. Alleged signatory to Rembau—Dutch agreement of 1646 A. D.

4. For interference with the rule of alternation of families in the office of Undang vide chap I. p. 15.

5. Signatory to the Dutch treaty of 1759 A. D.

6. Elected after war with Pesah, a rival candidate.

7. Usurped the Undangship, after signing the British treaty of 1795 A. D. as proxy of To Pekak.

8. Date of death fixed by Newbold, vide British Settlements in Malacca.

9. Signatory to the British treaties of 30-11-1831 and 28-1-1832. Vol. II p. 121. Towards the close of his tenure of office, he met and defeated a rival claimant in Mentri Pakat, a waris Jawa.

10. Secured election after defeating To'Mangku, a waris of kampung Tanjong and later, Haji Jahia a waris kampung Kota.

11. Deposed March 1883, by the lembaga with the consent of H.E. Governor S.S. While Undang defeated rival claimant Haji Mustapha waris kampung Gadong. He still resides in Singapore.

12. Elected 31-3-1883-06, ob : 29-1-1905.

13. Elected 30-5-1905 after reference to H.E. the High Commissioner.

# APPENDIX III.

## The Constitution of Rembau.

THE UNDANG.—Tribe—Waris { (a) Waris Jakun—Lela Maharaja.  
(b) Waris Jawa—Sedia Raja.

THE BAROH DISTRICT.	TRIBE.	THE DARAT DISTRICT.	TRIBE.
1 Dato' Gempu Maharaja.—Batu Hampar.		5 Dato' Seri Maharaja.—Paiah Kumboh.	
2 Dato' Merbanga.—Paiah Kumboh.		6 Dato' Sinda Maharajah.—Seri Lemak.	
8 Dato' Bangsa Balang.—Tiga Nenek.		7 Dato' Andika.—Batu Belang.	
4 Dato' Samsura Pahlawan.—Mungkal.		8 Dato' Mendelika.—Seri Melenggang.	
1 Dato' Perba.—Waris, Jakun and Jawa.		6 Dato' Setia Maharaja.—Waris Jakun.	
2 Dato' Puteh.—Batu Hampar, Petani.		7 Dato' Sutan Bendahara.—Batu Hampar.	
3 Dato' Ganit Maharaja.—Anak Malaka.		8 Dato' Ngiang.—Mungkal.	
4 Dato' Raja Senara.—Tanah Datar.		9 Dato' Maharaja Inda.—Tanah Datar.	
5 Dato' Lela Wangsa.—Anak Achik.		12 Dato' Dagang.—Seri Melenggang.	
		{ (Now excluded from the Twelve.)	

The Twelve Lembaga  
(Yang Duabelas.)

Now excluded from  
the Twelve.

The Orang Besar.—Undang.—Privy Council of the Undang.)  
1 Dato' Shah Bandar.—Waris, Jakun and Jawa.  
2 Dato' Mangku Bani.—Waris Jawa, of Kampong Tanjung.  
3 Dato' Mentri Lela Perkasa.—Waris Jakun, of Kampong Chengkau.  
4 Dato' Raja-di-Raja.—Waris Jakun of Kampong Chengkau.

# APPENDIX IV.

Division and Number.	Title of Chief ( <i>Lëmbaga</i> ):	Classification.	Tribe.	Families ( <i>përut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>përut</i> ) to which each office is confined.
BAROH I.	Dato' Gëmpa Mahara-ja.	Yang dëlapan.	Batu Ham-par.	<p>I. Pënajis Hulu. Subdivided into (a) <i>Përut</i> 'To' Gëm-pa Zakaria. (b) <i>Përut</i> 'To' Gëm-pa Jahia.</p> <p>II. Pënajis Hilir. Subdivided into (a) <i>Përut</i> 'To' Gëm-pa Bodut. (b) <i>Përut</i> 'To' Gëm-pa Këtut. <i>Përuti</i>(b) will supply the <i>lëmbaga</i> only after a member of <i>Përut</i> Ia and <i>Përut</i> IIa has held office.</p>	<p><i>Ibu bapa.</i> <i>Përut.</i></p> <p>1. Raja Meng- III. Titian kota. Batang Nior. 2. Raja Mën- IV. Batu tika. H a m p a r Agam. 3. Pënglima V. Batu Ham- Sutan. par Pënajis.</p> <p>Members of <i>përuts</i> III, IV and V are ineligible for election to the office of <i>Lëmbaga</i>.</p>
BAROH II.	Dato' Mer-bangsa.	Yang dëlapan.	<p>Paiah Kum- boh. To' Mer- banga is also <i>lëmbaga</i> of the tribes (2) Sëri Më- lenggang baroh. (3) Agam baroh.</p>	<p>I. Lëgong. II. Bongëk. I. is subdivided into (a) Kampong Padang (Lëgong Hilir.) (b) Lëgong Hulu. Ib. was declared to be fully enfranchised by the Undang in 1901 A.D. but has never yet furnished a <i>lëmbaga</i>, except 'To' Merbangsa Ma'-</p>	<p>Raja Ganti. I. Lëgong } inro- II. Bongëk } ation.</p>

Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees. Regular. Irregular. ( <i>Sasalahan</i> ) Virgin Widow Virgin Widow				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
<i>Orang Bĕsar. Pĕrut.</i>	Figures give the number of rupia: one rupia = 35 cents.				Between <i>Pĕruts</i> I and II forbidden; between <i>Pĕrut</i> I or II and III IV V; or between III IV V permitted.	Mosque Pĕnajis or house of <i>lembaga</i> .	
1. Mentri I. Pĕnajis Hakim. Hulu.	20	12	68	34			
2. Raja Lela. II. Pĕnajis Hilir.							
1. Mahara- Vid. sub ja Sutan. item.	For <i>pĕruts</i> I and II				Between any of	Mosque at	
Baroh XII.	20	12	68	34	<i>Pĕruts</i> I, II, III, IV, V forbidden;	Lĕgong or	
2. Panglima IV. Sĕmer-Garang. boh ( <i>Katurunan</i> S. Laiang).	For <i>pĕruts</i> III. IV. V. VI.				between any one of <i>Pĕruts</i> I, II, III, IV, V and <i>pĕrut</i> VI permitted; between any one of	Bongĕk; or house of <i>lembaga</i> .	
3. Mahara- V. Batang ja Mentri. Nyama.	20	12	48	24	<i>Pĕruts</i> I, II, III, IV, V and the tribe Tiga Nenek, or the Paiah Kumboh at Sungai Laiang forbidden.		
4. Raja Ja- In the Suku kanda. Agam only.							
The 4 orang bĕsar rank both as elders ( <i>ibu bapa</i> ), and as <i>orang bĕsar</i> .							

Division and Number.	Title of Chief ( <i>Lēm̃ba-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
BAROH III.	Dato' Samsura Pahlawan.	Yang delapan.	Mungkal.	<p>amin, Elected during the disturbances of 1871 A.D. Unenfranchised families are.</p> <p>III. Gadong. IV. Sēmerbok. V. Batang Nyama. VI. Padang.</p> <p>I. <i>Pěrut</i> Hulu. (Kampung Api-api.) II. <i>Pěrut</i> Hilir. (Kampung Api-api.) III. <i>Pěrut</i> Tēngah (or Darat.) IV. <i>Pěrut</i> Batang Nyama.</p>	Paduka Sētia. chosen from the same four <i>pěrut</i> —and in the same rotation as the <i>lembaga</i> .
BAROH IV.	Dato' Bangsa Balang.	Yang delapan.	<p>Tiga Nenek. To' Bangsa Balang is also <i>lembaga</i> of the tribe Tiga Batu (baroh).</p>	<p>I. Lēgong. II. Padang. III. Tanjong IV. Bukit. (all in the Lēgong valley.)</p>	I. Jēlela. Chosen in rotation from <i>Pěruts</i> I. II III. IV.



Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
	Regular.	Irregular.	( <i>Sasalahan</i> )				
	Virgin Widow	Virgin Widow					
1. Panglima Prang. <i>Pĕrut</i> Hulu.	20	12	48	24	Forbidden between <i>Pĕruts</i> I. II. III. and IV.	Mosque Gading.	
2. Siamar. Mentri. <i>Perut</i> Hilir.							
3. Panglima Jahia—formerly chosen in rotation as the <i>lem-baga</i> : office now abolished.							
1. Pĕnglima Raja. 2. Pĕnglima Prang. both chosen in rotation from <i>Pĕruts</i> I. II. III. and IV.	20	12	68	34	Between <i>Pĕruts</i> I. II. III. IV forbidden: as also with the tribe Paiah Kumboh (baroh.)	Mosque Lĕgong.	

Division and Number.	Title of Chief ( <i>Lēm̃ba-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
BAROH V.	Dato' Perba.	Yang Duabē-las.	Waris (Bēdu- <i>anda</i> .)	<p>This chief is elected in alternation from the two families of <i>Waris</i> Jakun and <i>Waris</i> Jawa, and from the following Kampongs in either family by rotation:—</p> <p><i>Waris</i> Jakun :  I. Kota.  II. Chengkau.  III. Gadong.</p> <p><i>Waris</i> Jawa :  I. Bukit.  II. Pulau.  III. Tanjong.  IV. Tengah.</p>	<p><i>Waris</i> Ja- Kampong:—  kun:—</p> <p>1. Si a m a r I. Kota.  Raja.</p> <p>2. Paduka. II. Cheng-  kau includ-  ing also the  Settlement at  Chembong.</p> <p>3. Mentri III. Gadong.  Maharaja.</p> <p><i>Waris</i> Jawa :—</p> <p>4. Menti. I Bukit.</p> <p>5. Orang Kaia II. Pulau.  Muda.</p> <p>6. Kaia Maha- III. Tan-  raja. jong.</p> <p>7. Kaia Men- IV. Tengah.  tri.</p> <p>Members of all other Bē-  duanda Settlements rank as  Bēduanda Dagang ; and  their franchise extends only  to the offices of their several  elders—(<i>ibu bapa</i>.) There  are 15 such Settlements of  Bēduanda Dagang, viz:—</p> <p>Settlement. Elder.</p> <p>1. Tan j o n g Pěrdana.  Pisang.</p> <p>2. Gadong. Mentri Singa.</p> <p>3. Paia Juansa.</p>

Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
	Regular.	Irregular. ( <i>Sasalahan</i> )					
	Virgin Widow	Virgin Widow	Virgin Widow	Virgin Widow			
1. To' Shahbandar : Chosen in alternation from the two families of Jakun and Jawa : and in rotation from the seven kampongs in those two families.	For the 3 Jakun Settlements, and the 4 Jawa Settlements :				Permitted— (a) Between any Jakun and any Jawa kampong :	Any mosque, in Rembau.	
	30	20	120	60	(b) Between any of the 7 Settlements and Bĕduanda Dagang :		
2. To' Mangku Bumi. Kampung Tanjong (Jawa III).					(c) Between any two Bĕduanda Dagang kampongs.		
3. To' Mentri Lela Perkasa. Kampung Ch engkau. (Jakun II.)					Forbidden— Between two Waris Jakun, or between two Waris Jawa.		
4. To' Raja di Raja. Kampung Ch engkau. (Jakun II.) These are the four principal <i>orang bĕsar</i> : The <i>bĕsar bĕsar</i> are numerous and unimportant.	For Settlements of Bĕduanda Dagang :						
	20	12	48	24			

Division and Number.	Title of Chief ( <i>Lēm-ba-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
BAROH VI.	Dato' Puteh.	Yang Duabě-las	Batu Ham-par: Petani.	I. Nėrasau. II. Gėmaiun. III. Bongėk. Also the unenfranchised IV. Palau.	<p>4. Ulu Gadong Paduka Raja. and Jeram.</p> <p>5. Bangkong. Siamar Mentri.</p> <p>6. Pulau. } a. Raja Diah.                   } b. Bintara.</p> <p>7. L ě g o n g L a k s a m a - Hilir.                   na Mentri.</p> <p>8. L ě g o n g Mentri Sinoh. Hilir (Bukit).</p> <p>9. Jawa (Miku). Raja Pėnglima.</p> <p>10. Chėnong. Sėnara Muda.</p> <p>11. Rėlong. Laksamana.</p> <p>12. Bandar. Sėtia Raja.</p> <p>13. Batu Pu- Perdana. tėh</p> <p>14. Rėlong       Raja Laksamana.</p> <p>15. Tengah.   Sėnara Muda. (Bukit).</p> <p>1. Pėnglima   I. Nėrasau. Prang.</p> <p>2. Paduka     } II. Gėmaiun. Sėtia.         } III. Bongėk.                   } in alternation.</p> <p>3. Singa Pati. IV. Pulau.</p>

Tribal Officers ( <i>Orang Bésar</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.	Marriage Fees.		Regular. Irregular. ( <i>Sasalahan</i> ) Virgin Widow Virgin Widow		Rules as to intermarriage in the Tribe.	Tanah Pėsaka.	Remarks.
1. Kaia Menti. II. Gěmaiun. 2. Perdana III. Bon- Menti. gěk. 3. Pěnglima IV. Pulau. Prang.	20	12	48	24	Permitted— (a) between <i>Pěrut</i> I. and III. (b) between <i>Pěrut</i> I. and II. (c) between <i>Pěrut</i> I. and IV. (d) between <i>Pěrut</i> II. and IV. Forbidden— between <i>Pěrut</i> I. and III.		



Division and Number.	Title of Chief ( <i>Lēmbara-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
BAROH VII.	Dato' Ganti Mahara-ja.	Yang Duabě-las.	Anak Malaka.	I. Solok Bangkong. II. Durian Tunggal. also the unenfranchised :-- III. Bandar.	I. Paduka. III. Bandar.
BAROH VIII.	Dato' Raja Sē-nara.	Yang Duabě-las.	Tanah Datar.	I. <i>Pěrut</i> Bimbar. II. <i>Pěrut</i> Běrem-bang. III. <i>Pěrut</i> Apak. IV. <i>Pěrut</i> Tempat. V. <i>Pěrut</i> Jahia. also the two unenfranchised <i>Pěrut</i> :— VI. <i>Pěrut</i> Miku. VII. <i>Pěrut</i> Rembau.	1. Raja Jakanda. Chosen in rotation from <i>Pěruts</i> I II III IV V. 2. Panglima VI. <i>Pěrut</i> Mi-ku. 3. Jaskara. VII. <i>Pěrut</i> Rembau.
BAROH IX.	Dato' Lela Wangsa. (commonly known as To' Langsa).	Yang Duabě-las.	Anak Achěh.	I. Pulau. II. Bongěk. III. Bintongan.	1. Raja Mělana. Chosen in rotation from the 3 <i>Pěrut</i> .
BAROH X.	Doto' Mengkota.	Orang Běsar.	Sěri Měl-enggang. (Kěndong) ;	I. Kěndong. (Sěri Mėlenggang.) also unenfranchised. II. Tiga Batu Kěndong.	1. Raja Lela. <i>Pěrut</i> Kěndong (Sěri Mėlenggang.)

Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
	Regular.		Irregular.				
	Virgin	Widow	Virgin	Widow			
	20	12	48	24	Forbidden— between <i>Pĕrut</i> I and II. Permitted— (a) between <i>Pĕrut</i> I and III. (b) between <i>Pĕrut</i> II and III		
1. Pĕnglima Bĕsar. 2. Siamar Mĕntri. 3. Laksamana.	20	12	80	40	Forbidden— between any of <i>Pĕrut</i> I, II, III, IV, V. Permitted— (a) between any one of <i>Pĕrut</i> I to V and <i>Pĕrut</i> VI or VII. (b) between <i>Pĕrut</i> VI and VII.	Kampong Tanah Datar : (Chĕngkau.)	
1. Nang Bĕsar. 2. Kaia Maharaja.					Forbidden— between <i>Pĕrut</i> I, II, III.		
1. Paduka Sĕtia. 2. Pĕnglima Sutan.					Permitted — (a) between <i>Pĕrut</i> I, II, III. (b) between those		To' Meng-kota was
II. Tiga Batu. III. Tanah Datar.	20	12	48	24			

Division and Number.	Title of Chief ( <i>Lěmbaga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
BAROH X. <i>cont'd.</i>			is also chief of (2) The Tiga Batu, and (3) the Tanah Datar, Settlements at Kěndong	III. Tanah Datar Kěndong.	
BAROH XI.	Maharaja Sutan.	<i>Orang Běsar</i> —Subordinate to Dato' Merbansga (vide Baroh II).	Sěri Měleng-gang.	I. Sěmerbok. II. Lěgong Hilir (a) III. Lěgong Hilir (b)	1. Sěnarah Setia. I. Sěmerbok 2. Penghulu II. Lěgong Hilir. 3. Maharaja III. Lěgong Hilir. Sutan.
DARAT I.	Dato' Sěri Maharaja.	Yang Dělapan.	Paiah Kumboh	I. Kampong Pahang (Chěmbong.) known also as Kampong Empat Ibu. II. Kampong Tengah. (Sěpri.)	1. Pěnglima I. Kampong Dalam. Pahang. 2. To' Putěh. II. Kampong Tengah. 3. Paduka. III. Kampong Sungai Laiang.

Tribal Officers ( <i>Orang Bësar</i> ) with Families ( <i>përut</i> ) to which each office is confined.	Marriage Fees. Regular. Irregular. ( <i>Sasalahan</i> ) Virgin Widow Virgin Widow				Rules as to intermarriage in the Tribe.	Tanah Pësaka.	Remarks.
(This last office is now in abeyance.)					<i>përut</i> and the Sëri Melenggang baroh-under Maharaja Sutan vide Baroh XI.  (c) between the 3 <i>përut</i> and the Sëri Mëlenggang Darat. (Vide item Darat III).		formerly one of the <i>Lëm-baga</i> Yang Dua-bëlas.
The three elders ( <i>ibu-bapa</i> ) occupy the double position of elder and <i>Orang Bësar</i> .	20	12	48	24	Forbidden— Between <i>Përut</i> I and III. Permitted— (a) between <i>Përut</i> I and II. (b) between <i>Përut</i> II and III.		Ma-hara ja Sutan was formerly one of the <i>lëm-baga</i> Yang dua-bëlas.
1. Sëdia Balang } <i>Përut</i> 2. Laksamana. } I. 3. Paduka Bangersa. } <i>Përut</i> 4. Laksamana. } II. 5. Paduka Raja. }	20	12	48	24	Permitted— Between <i>Përut</i> I. II. III. IV.	Sungai Laiang.	

Division and Number.	Title of Chief ( <i>Lēm-ba-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
DARAT I.				III. Kampong Sungai Laiang (Seri Lēmak.) IV Kampong Rendah. (Chembong.)	4. Jakanda. IV. Kampong Rendah.
DARAT II.	Dato' Sinda Mahara-ja.	Yang Dēlapan.	Seri Lēmak.	I. <i>Pěrut</i> Mesjid. II. <i>Pěrut</i> Tengah a III. <i>Pěrut</i> Tengah b IV. <i>Pěrut</i> Bilal Kēling.	1. Juan. Chosen from <i>Pěrut</i> I. II. III. IV. in the following rotation <i>Pěrut</i> I; <i>Pěrut</i> III; <i>Pěrut</i> II; - <i>Pěrut</i> IV.
DARAT III.	Dato' Mēndēli-ka.	Yang. Dēlapan.	Seri Mēleng-gang (Ēmpat Ibu).	I. Batu Hampar. II. Chuai. III. Tērentang. IV. Chēm-bong.	1. Maharaja Kanda. 2. Jolela. II. Chuai. IV. Chēm-bong.



Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
	Regular.	Irregular.	( <i>Sasalahan</i> )				
	Virgin Widow	Virgin Widow					
6. Mentri Si-Kampong, and two others of inferior rank.	} <i>Pĕrut</i> II. <i>cont'd</i>						
9. Dina Raja.							
10. Jaskara.							
11. Laksamana.	} <i>Pĕrut</i> III.						
12. Pĕnglima Raja.							
13. Pĕnglima Prang.	} <i>Pĕrut</i> IV.						
14. Siah Mentri							
15. Maharaja.							
16. Paduka-Mentri.							
1. Pĕnglima Chosen in Bĕsar. alternation from <i>Pĕrut</i> II. and III.	20	12	80	40	Forbidden—between <i>Pĕrut</i> I. II. III. IV	Mosque Sĕri-Lĕmak.	
2. Pĕnglima <i>Pĕrut</i> I. Raja.							
3. Maharaja Chosen in Tahar. alternation from <i>Pĕrut</i> III. and IV.							
1. To' Dagang Head of the Sĕri Mĕlanggang Mĕnangkabau. (vide Item Darat X)	20	12	48	24	Forbidden—Between <i>Pĕrut</i> I. II. III. IV. Permitted—	Chuai—Tanjong Sĕ-na.	

Division and Number.	Title of Chief ( <i>Lēm-ba-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
					<p>3. Gěgal      I. Batu Ham-par.</p> <p>4. Jolela      III. Těren-tang.</p>
DARAT IV.	Dato' Andika.	Yang Dělapan.	Batu Bělang. To'Andika is also <i>lēm-ba-ga</i> of the tribe Tiga Batu(darat) vide sub-item Darat IX.	<p>I. Bintongan sub-divided into  (a) Bintongan.  (b) Salak Nama.</p> <p>II. Kampong Batu.</p> <p>III. Chuai.</p> <p>IV. Pulau (Sěri-Lěmak.)</p>	I. Orang Kaia. Chosen in rotation from <i>pěrut</i> I. II. III. IV.
DARAT V.	Dato' Sětia Mahara-ja.	Yang. Dua-bělas.	Běduanda—(Waris Jakun ; Kampong Těbat.)	<p>I. Tanjong.</p> <p>II. Těbat.</p> <p>III. Tengah.</p> <p>IV. Pėdas.</p>	<p>1. Juan.      II. Kampong Těbat has also (the rank of <i>orang Běsar</i>.) Chosen from the 4 <i>Pěrut</i> in rotation.</p> <p>2. Paduka Běsar.</p>

Tribal Officers ( <i>Orang Bësar</i> ) with Families ( <i>përut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pësaka.	Remarks.
	Regular.	Irregular. ( <i>Sasalahan</i> )		Virgin Widow			
2. Nara Kaia. Head of the Sëri Mëlenggang Naning.					(a) Between any one of <i>përuits</i> I to IV and the Sëri Mëlenggang Mënangkabau, Naning, Rëkan or Bongsu.		
3. Përak. Head of the Sëri Mëlenggang Rëkan.					(b) Between the Sëri Mëlenggang Mënangkabau, Naning, Rëkan, and Bongsu.		
4. Pënglima Bongsu. Head of the Sëri Mëlenggang Bongsu: (known also as the Sëri Mëlenggang Upah bidan.)							
1. Nang Bësar. Head of the Tiga Batu vide sub. item Darat IX.	20	12	48	24	Forbidden— Between <i>Përut</i> I. II. III. IV.	Batu Bëlang.	
2. N a n g II. Kampong Batu Sëtia.							
3. Padu ka I. Binton-Sënara. gan.							
1. S ë n a r a Wangsa.	30	20	120	60	Forbidden— Bëtween <i>Përut</i> I. II. III. IV.	Kampong Tëbat.	
2. Pëng lima Bësar.							
3. Komo Mahara.							
4. Kaia Mahara.							

Division and Number.	Title of Chief ( <i>Lēm-ba-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
DARAT VI.	Dato' Sutan Benda-hara.	Yang Dua-bēlas.	Batu Ham-par.	I. Sēpri : subdivided into (a) Sēpri (b) Ayēr Hitam. II. Tanjong.	1. Yong Pēng- II Tanjong lima.
DARAT VII.	Dato' Ngiang.	Yang Dua-bēlas.	Mung-kal (Mungkar.)	I. Bukit : subdivided into (a) Bukit (b) Kēling. II. Tēbat : subdivided into (a) Tēbat. (b) Salak Nama. The rotation follows this order— <i>Pěrut</i> I a : <i>Pěrut</i> II a : <i>Pěrut</i> I b : <i>Pěrut</i> II b. <i>Pěrut</i> I b. includes also a small subdivision, I c, Bintongan.	1. Kaia Maha- II b. Salak raja. Nama. 2. Panglima I a. Bukit. Dalam. 3. Raja Kan- I b. Kēling. da. 4. Panglima II a. Tēbat. Bongsu.

Tribal Officers ( <i>Orang Besar</i> ) with Families ( <i>përut</i> ) to which each office is confined.	( <i>Sasalahan</i> ) Regular. Irregular. Marriage Fees. Virgin Widow Virgin Widow				Rules as to intermarriage in the Tribe.	Tanah Fësaka.	Remarks.
5. Paduka Men- } <i>Përut</i> tri. } III.							
6. Singa. } <i>cont'd</i>							
7. Amar Peng- } <i>Përut</i> hulu. } I.							
8. Maharaja Ja- } skara. }							
9. Perdana. } <i>Përut</i>							
10. Laksamana. } II.							
1. Pangli- In alterna- ma' Awan. tion from the two <i>Përut</i> .	20	12	48	24	Permitted— Between <i>Përut</i> I. and II; Forbidden— Between <i>Përut</i> I a. and I b.	Astana Sëpri.	
1. Sënara <i>Përut</i> I a. Satia.	20	12	48	24	Permitted— Between <i>Përut</i> I. and II. and their subdivi- sions. Forbidden— (a) Between <i>Përut</i> I a. I b. Ic. (b) between <i>Përut</i> IIa. and IIb.	Bukit	
2. Pënglima <i>Përut</i> IIb. Prang.							
3. Si a m a r <i>Përut</i> IIa. P e n g - kulu.							
4. Perba. In alter- na tion from <i>Përut</i> I a. and <i>Përut</i> I c.							
5. Sënara <i>Përut</i> I c. Muda!							



Division and Number.	Title of Chief ( <i>Lēmbara-ga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>gīliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
DARAT VIII.	Dato' Mahara-ja Inda.	Yang Dua-bēlas.	Tanah Datar.	I. <i>Pěrut</i> Tanjoung. II. <i>Pěrut</i> Batu Ham-par subdivided as (a) Batu Hampar. (b) Bintongan.	1. Pēnglima <i>Pěrut</i> Tan-jahia.      jong. 2. Jakanda. <i>Pěrut</i> Batu Hampar. 3. Kaia Maha-Bintongan. raja. (Is of lesser rank than 1 and 2.)
DARAT IX.	Nang Bēsar.	<i>Orang Bēsar</i> : subordinate to Dato' Andika (vide item Darat IV.) but head of his own tribe.	Tiga Batu.	I. Bintongan. II. Bukit. III. Pulau.	1. Baginda.    In rotation from the three <i>Pěrut</i> .
DARAT X.	Dato' Dagang.	<i>Orang Bēsar</i> Subordinate to Dato' Mēndē-	Sēri Mēleng-gang Mēnangkabu.	I. Batu Hampar. II. Bukit. III. Tērentang. IV. Pērigi Jernēh.	1. Pēnglima } In rotation from the Muda.      } four <i>Pěrut</i> 2. Raja Mē-lana. }

Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
	Regular.	Irregular. ( <i>Sasalahan</i> )		Virgin Widow			
1. Raja Lela. 2. Sĕrampu. 3. P a d u k a } <i>Pĕrut</i> Maharaja.    I. 4. Chinchang- 5. Sĕdia Maha } <i>Pĕrut</i> raja.         II. 6. Laksamana. 7. Laksamana. 8. Laksamana. 9. Mĕnuang. 10. Mentri Binton- Pĕnglima. gan.	20	12	48	24	Permitted— Between <i>Pĕ-</i> <i>rut</i> I and II. Forbidden Between the subdivisions of <i>Pĕrut</i> II.	Padang Balai.	
1. Pĕng - Follows lima Ga- the same rang.     rotation as the El- der. 2. Pĕng - II. <i>Pĕrut</i> lima Be- Bukit. sar. 3. Lela I. <i>Pĕrut</i> Mentri. Binton- gan.	20	12	48	24	Forbidden Between <i>Pĕrut</i> I. II. III.	Kampong Tiga Batu.	
1. Raja Mĕ-In rota- lala.     tion from the four <i>Pĕrut</i> .	20	12	48	24	Forbidden— Between <i>Pĕrut</i> I. II. III. IV. Permitted with the Sĕri Mĕ- langgang Ēm-	Tanjang Jĕla- wai.	Dato' Dag- gang was form- erly

Division and Number.	Title of Chief ( <i>Lěmbaga</i> ).	Classification.	Tribe.	Families ( <i>pěrut</i> ) in the Tribe, in order of rotation ( <i>giliran</i> ).	Elders ( <i>ibu bapa</i> ) with Families ( <i>pěrut</i> ) to which each office is confined.
DARAT XI.	Panglima Dagang.	lika— (vide Darat III.) but head of the tribe Sěri Mělang - gang. Měnang kabu.	Sěri Mělang-gang Miku.	I. <i>Pěrut</i> Hulu. II. <i>Pěrut</i> Bukit. III. <i>Pěrut</i> Mesjid.	1. Paduka Sětia. In rotation from the three <i>Pěrut</i> .

Tribal Officers ( <i>Orang Bĕsar</i> ) with Families ( <i>pĕrut</i> ) to which each office is confined.	Marriage Fees.				Rules as to intermarriage in the Tribe.	Tanah Pĕsaka.	Remarks.
	Regular.	Irregular. ( <i>Sasalahan</i> )	Virgin	Widow			
1. Mentri Head of the Settlement of the Tiga Batu tribe.	20	12	48	24	pat Ibu, Rĕ-kan or Naning.		one of the <i>lem-baga</i> yang dua-bĕlas.
2. Laksamana.					Permitted Between <i>Pĕrut</i> I. II. III.		<i>Pĕrut</i> I. originally came from Chirana Puteh Naning <i>Pĕrut</i> II. from Kuala Pilah. <i>Pĕrut</i> III. from Chembong.

## APPENDIX V.

## List of Jua Hulu-Balang of the Undang Rembau.

TITLE.	TRIBE.	FUNCTION.	REMARKS.
1. Pěnglima Dagang.	Sěri Mělenggang Měnangkabau.	Bears a straight bladed kris. ( <i>kris</i> <i>panjang</i> ).	Vide also Appendix. IV.
2. Pěnglima Prang-	Batu Hampar. Pětani.	Bears a tufted spear ( <i>Tombak bende- rang</i> ).	
3. Pěnglima Besar.	Paiah Kumboh. Darat.	Bears a straight bladed kris. ( <i>kris</i> <i>panjang</i> ).	
4. Pěnglima Prang.	Batu Hampar Darat.	Bears a tufted spear. ( <i>Tombak bende- rang</i> ).	
5. L a k s a - mana.	Batu Hampar Pětani.	Bears a sword. ( <i>pědang</i> ).	
6. Pěnglima Besar.	B ě d u a n d a Dagang.	Bears a sword. ( <i>pědang</i> ).	
7. Pěnglima Sutan.	B ě d u a n d a Dagang.	Bears the <i>sireh</i> vessels of the Undang.	
8. Mendělika Mentri.	B ě d u a n d a Waris Jawa.	Bears the gong of state ( <i>pukul cha- nang</i> ).	
9. Nika Raja.	B ě d u a n d a Waris Jakun.	Bears paper, and the state seal.	



## APPENDIX VI.

## Ceremonial Prescribed at the Death of Chiefs.

Two considerations lend importance to the ceremonies prescribed by custom at the funeral of a Rembau chief, (1) that under customary law any lapse from their detailed performance stamps a disgrace on that family in the particular tribe to which the deceased chief belonged, and would cancel the inherited right (*pesaka*) of that family to provide in its turn another chief. (2) that the nature of the ceremonial observed at his funeral affords evidence of the status of the deceased chief: the only valid evidence, it may be, being a record of actual fact, obtainable in the not infrequent event of minor headmen laying claim to a higher rank than that they admittedly occupy.

1. Ceremonial prescribed at the obsequies of the *Undang* (or of his wife, should she predecease him).
  - A. Within the house.
    - 1 Curtains (*labir*) are hung on the wall.
    - 2 An awning (*langit-langit*) is stretched over the death-bed.
    - 3 The posts of the house are swathed in cloth.
    - 4 Eight cloths of gold thread, folded in triangular shape are hung on the walls of the death room, and eight in the verandah of the house.

A salute of seven guns simultaneously is fired seven times.
  - B. In the court-yard.
    1. Four naked straight bladed kris (*kris panjang*) are displayed.
    - 2 Four naked swords are thrust into the ground.
    - 3 Four naked spears with tufts of hair (*tombak benderang*) are set up.
    - 4 Four umbrellas are opened.  
Two each of the flags known as  
*tunggul*,
    - 6 *merual*,

7. *ular-ular*,

8. *pejar menyensing*, are unfurled.

On the display of these 24 insignia in the courtyard the chiefs meet to select a successor to the deceased :

The bier (*kainderaan*) is then brought, on which lies the three storied coffin made from a betel palm :

When the body is deposited in the coffin,

9. Four women take up their station beside it, bearing respectively, a water-jug (*kandil*), a set of *sirih* vessels (*chirana*), a flower-bowl, and a censer (*perasapan*), this ceremony is known as *Menialampai* :

10. Four men scatter alms (*sèdèkah*) and beat gongs (*chanang*).

The performance of these eight duties completes the tale of the 32 prescribed ceremonies outside the house.

A procession to the tomb is then formed and the coffin is borne over a path spread with white cloth :

On arrival at the tomb, all chiefs seat themselves on the ground and receive the alms (*sèdèkah*) to which their status entitles them, viz :

to the VIII tribal chiefs (*lembaga yang d'latan*),

to the V tribal chiefs in the lowland district,

to the IV tribal chiefs in the up-land district,

to the four members of the privy council of the Undang, whether present or not, 18 cents apiece ;

or, if their wives be present, 36 cents apiece.

to tribal officers (*hulu-balang*) 12 cents apiece ;

or if their wives be present, 24 cents apiece.

No payment is made to the wives of chiefs unless present at the ceremony.

After the payment of alms the coffin is placed in the tomb.

II. Ceremonial prescribed at obsequies of the VIII tribal chiefs (*lembaga yang d'latan*)

The XII tribal chiefs : (*lembaga yang duabelas*)

The IV members of the privy council of the Undang (*orang besar kapada Undang*) or of their wives, should they predecease their husband :—

## A. In the house.

As at the obsequies of the *Undang*, omitting

1. the swathing of the posts in cloth,
2. and eight of the folded cloths on the wall.

## B. In the court-yard.

One-half of the ceremonial prescribed for the *Undang*, omitting the beating of gongs.

In the case of chiefs of the upland district :

- no alms are scattered, and
- no cloth is spread on the path to the tomb.

The same alms are paid to chiefs as at the funeral of the *Undang* but no alms are forwarded to chiefs entitled thereto who do not attend the ceremony.

III No special ceremonial is prescribed for the funeral of an elder, or tribal-officer, whose obsequies are those merely of the ordinary tribesman, excepting that the coffin is made not of bamboos, as normally in Rembau, but of a split betel palm.

## APPENDIX VII.

Ini térasul bérchakapan orang pinang mēminang. Ada pun dibilang asal kata sērta hidup bērpēruntongan, mati *berkamulah* : hidup dikandung adat, mati dikandung bumi : untong melambong, malang mēnimpa.

Maka tēruntong lah kapada sahia : Ko ini kini masok mēnyēmēnda sahia kapada suku anu itu kadiaman pada sianu itu ; ada sahari dengan dua, sabulan satahun s'tengah, maka tengok chukuplah adania bērapa chukupnia—sēpērti mēntua mentania ipar lamai, jantan ada, bētina ada ; yang jantan sērahkan mēngaji, sēpērti yang bētina serahkan mēnjait : datang jantan mēngaji pun dapat, bētina mēnjait pun dapat Yang jantan sampai jangkanya dirisik-risikan, diandai andaikan ; yang bētina didengar dengar kan, dikilat-kilatkan. Ko ini kini tumbuh kapada ipar (anak buah) yang jantan risik pun lalu, andai pun nyata. Maka di tanda, dirupa-i dengan chin-chin (chinchin sabēntok) mēnjadi pērtaniaan, asah sakata bērkalaluan, ta'asah sakata bērkēmbalian : Ko ini kini asah lah rupania bagai dato' sēmua. (Chinchin) diikat janjian, dibuat janji. Adat tujuh hari, jahunia dua kali tujuh hari, kadim dua hari menyalang katiga.

Ko ini kini janjian tujuh hari : chachat chida (chēdēra) didalam janji, sawan gila diluar janjian.

Janji dibuat dimēliakan : janji sampai didapati. 'Ko ini kini mēndapati—janji lah sahia datang ini disuroh tempat sēmenda mēnapatai janji dahulu suroh mēngisi adat anak buah dato' dato' sēmua *Keloba* itu. Ini-lah dia sahia bawakan : sahia tidak panjangkan kata, sahia laksana trong, singkap daun ambil buah sēhaja.

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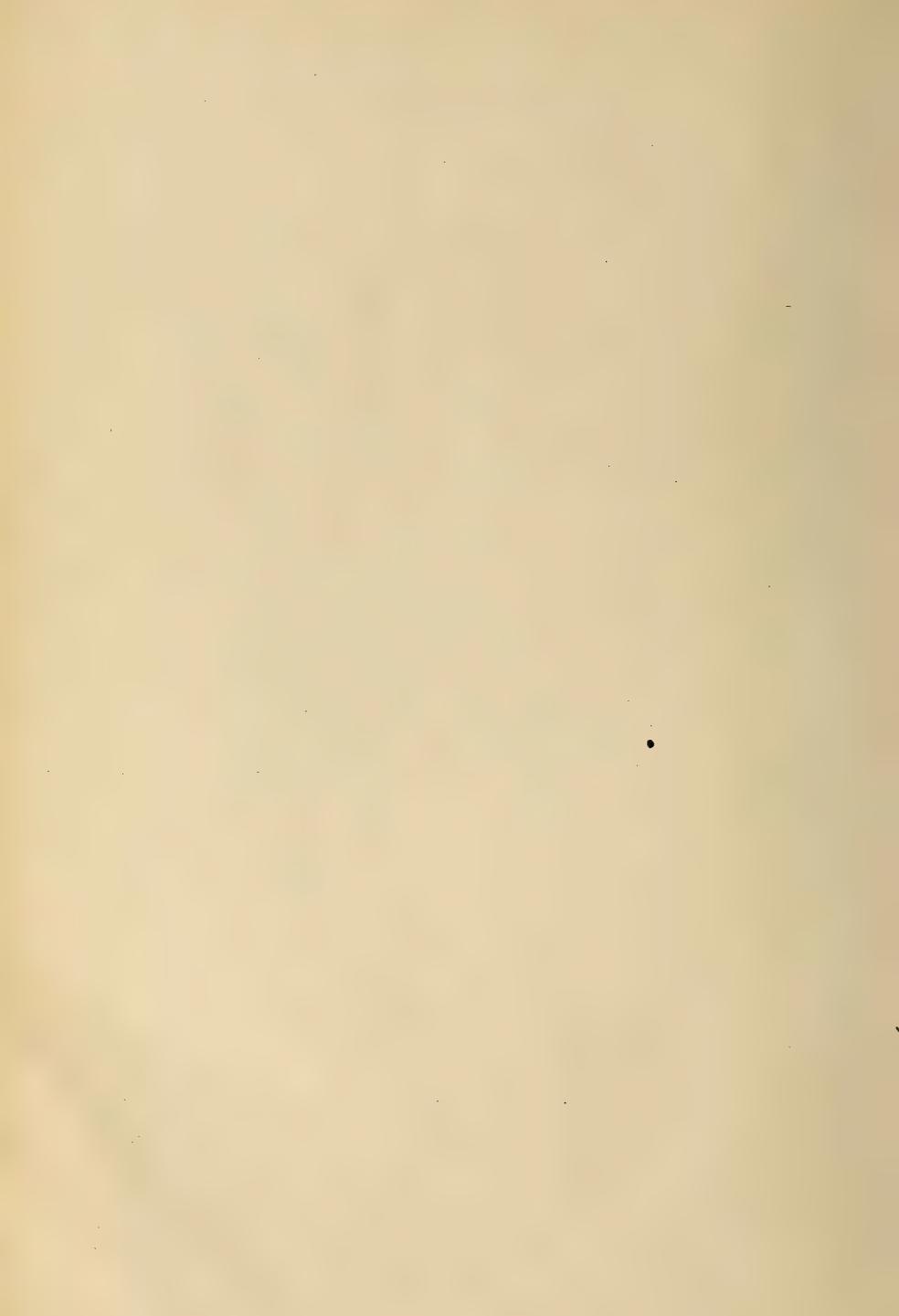
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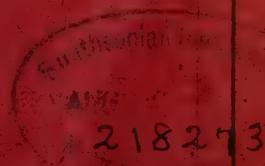
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*Photo by G. Wilson.*

THE RIGHT REVEREND BISHOP HOSE, D.D.

## Right Revd. George Frederick Hose, D.D.

### Bishop of Singapore and Sarawak, 1881-1908.

*With portrait.*

Bishop Hose was born in 1838 (September 3rd) and was educated privately and at St. John's College Cambridge. He held the Curacy of Roxton, Beds., 1861-1865, and was ordained Priest in 1863. He was at first curate of Holy Trinity, Marylebone 1865-1868, and married Emily, daughter of J. Kirby, R. C. S., H. E. I. C., in 1867. He became Chaplain of Malacca in 1868 till 1873, and Chaplain of Singapore in 1873, becoming Archdeacon of Singapore in 1874 till 1881. He was consecrated Bishop of Singapore, Labuan and Sarawak on Ascension Day, 1881, in Lambeth Palace Chapel by Archbishop Tait assisted by 7 other Bishops amongst whom was Bishop McDougall, the Pioneer Bishop of Sarawak, a contemporary of Sir James Brooke. He was the third Bishop of Sarawak and first of Singapore, and his jurisdiction comprised the Straits Settlements, Java, Labuan and North Borneo with spiritual superintendence over the English Congregations in the Malay Archipelago and Siam.

The Bishop at the time of his retirement in 1908 had thus been a Minister of the Church of England for nearly 50 years. He had served 40 years in the Far East, and for the last 27 years of that period as Bishop over a widely scattered and then little known area. Previous to his arrival as a Chaplain the Straits Settlements had been part of the See of Calcutta and the Bishop of Calcutta used to visit Singapore and Penang about once in 5 years. There were 3 Chaplains—one at each station—3 churches, and practically no native congregations attached to the Church of England. The Cathedral Church in Singapore had then been recently completed (1861).

## 2 RIGHT REVD. GEORGE FREDERICK HOSE, D.D.

The service of Bishop Hose thus corresponded with the life of the Colony of the Straits Settlements as a Colony instead of an Indian Dependency. He saw several generations of Governors and Officials come and go, and witnessed the rapid expansion of the Native States of the Malay Peninsula under British guidance, the rise and progress of British expansion in North Borneo, and the ever increasing prosperity of Sarawak in the hands of the Brooke family.

With this gradual expansion came increasing labours, and increasing responsibilities for the Bishop, and as time went on it became more and more apparent that it was not possible to combine missionary duties in Borneo with the efficient discharge of the duties of an Anglican Bishop in Malaya.

The division of the Diocese so strongly urged by the Bishop himself has already been carried out and the first Bishop of Singapore and Sarawak is thus also the last.

The life of the Bishop as Chaplain in Malacca during his first 5 years of Eastern service was uneventful. It was there that he commenced his studies in Eastern botany and the Malay language which continued to be a lasting interest to him throughout his career. His contributions to our Botanical knowledge have been considerable and will be separately noticed. As a Malay scholar he was not only able to serve the Church by translations of the Scriptures but also the whole community by founding (November 1877) the Straits Branch of the Royal Asiatic Society for the promotion of interest in the science and literatures of Malaya.

As its Founder and President, Bishop Hose has taken a warm interest in the Society for nearly 30 years. He has been in touch with all that is best in the life and thought of Malaya for this long period and will be remembered with affection and respect.

To those who knew him, the departure of Bishop Hose is a personal loss. He was of a retiring disposition, but his broad-minded views, and Christian charity, and his fund of reminiscences of the old times made him a delightful companion. Not only will he be long remembered by the Church, and by the



European Community of the Straits, but also by Christians in many remote Mission Stations on the rivers of Sarawak, and in the principal stations of British North Borneo.

This note cannot conclude without reference to the memory of Mrs. Hose, who is buried in Sarawak, and who for over 30 years set a high example of courage and devotion to every Christian woman in the Far East.

R. N. BLAND.

15th February, 1909.

As stated in the note above by Mr. BLAND, Bishop Hose was the Founder of the Straits Branch of the Royal Asiatic Society on Nov. 4, 1877, and was elected its first president in 1878. He remained as President being annually re-elected till his retirement from the East.

As President in 1878 he delivered an inaugural address embodying the aims and objects of the Society and suggesting the lines on which the members should carry out the work of investigating and recording the unknown facts and history of the Malay Peninsula, and the ideas suggested by him have been carried out to a very large extent. The original members of the Society were ten in number, of whom the only remaining ones are the Bishop (then the Venerable Archdeacon G. F. Hose) and Mr. D. F. A. Hervey, who are both life members. The Bishop delivered two more Presidential addresses in 1879 and 1880, and also published in the Journal an account of the Ruins of Buro Budur, a catalogue of the ferns of Borneo, a list of ferns of Penrissen in Borneo and an account of the contents of a Dyak medicine chest.

The ferns of Borneo and of the Malay Peninsula had always a great attraction for him, and during his missionary travels he succeeded in making an extensive collection of these plants and adding a great deal to our knowledge of them. He freely distributed specimens to various Museums and a very complete series is preserved in the herbarium of the Singapore Botanic Gardens. Many of the new species discovered by him were described by Mr. Baker of the Royal Gardens, Kew,

#### 4 RIGHT REVD. GEORGE FREDERICK HOSE, D.D.

and many species, e.g., *Trichomanes Hosei*, *Davallia Hosei*, *Adiantum Hosei*, *Nephrodium Hosei*, *Meniscium Hosei* and *Hemionitis Hosei* were associated with his name. His own private collection of specimens was unfortunately completely destroyed by an invasion of termites into the Cabinets in which they were preserved during his absence on leave.

He did not however confine his interest exclusively to Ferns, and towards the close of his stay in the East devoted some of his leisure to the collection and study of grasses and sedges of Borneo in which research he was assisted by his daughter Miss Hose. He added too to our knowledge of other groups of plants, as is shown by the names of *Dendrobium Hosei* and the beautiful climber *Hosea Lobbiana* which also commemorate his services to botany.

His small garden at Kuching in Sarawak contained many interesting and beautiful plants which he had brought from the Borneo forests and successfully cultivated and we are indebted to him for the beautiful *Crinum Northianum* only known from a drawing at Kew by Miss North, till on its rediscovery in Sarawak, the Bishop sent living bulbs to the Singapore gardens, whence it has been distributed to many other parts of the world. He introduced to cultivation too the *Hosea*, *Pinanga arundinacea* an elegant and rare dwarf palm and many orchids and other plants. Into Sarawak he introduced beside many ornamental plants the first plants of the Para rubber tree from Singapore seed, some of which are still in the garden at Kuching. He retired from the East early in 1908 and all will hope he may live many years to enjoy his well-earned rest.

The portrait we give is by Wilson of Singapore, a large sized copy of which by the same photographer was presented to the Society by Dr. Galloway and hangs on the walls of the Society's Library.

H. N. RIDLEY.

## A Scientific Expedition to Temengoh, Upper Perak.

BY H. N. RIDLEY, M.A., F.R.S., F.L.S.

In the month of July 1909, an expedition to investigate the fauna and flora of Temengoh in Upper Perak, a district unknown botanically and zoologically, left Kuala Kangsar on the 4th of the month. The party consisted of Mr. H. C. Robinson, C. B. Kloss and myself, with a number of Dyak collectors, the plant collector Amat, and servants. The heavy baggage and natives started on ahead on the previous evening. Traveling in gharries we arrived at the pretty village of Lenggong at midday. On the way we passed through a village where a Malay wedding was about to be celebrated, and found some stir had been caused by a small boy having being bitten on the arm below the shoulder by the poisonous snake *Doliophis bivirgatus*. The boy was sick and crying, but apparently more from fright than from injury caused by the reptile, as he showed no signs of the effects of snake poison, although it was some time after the animal had bitten him; we could but administer some whisky as all drugs suitable were in the baggage carts, which had gone on ahead. This handsome snake has certainly the reputation of being deadly but though the mark of the bite was visible, the boy did not seem to be in any danger of life. A little further on a herd of wild pigs was seen in the ricefields by the road. After arriving at Lenggong, 32 miles, we strolled to some limestone cliffs a mile or two further on and I collected a few plants of interest. *Colocasia gigantea* was common. The pretty azure blue *Chirita caliginosa* was nearly out of flower. *Plectranthus Kunstleri* too was abundant. We had not time for much collecting here, then, but on the return journey the plant collector in a few hours made a grand haul of new and rare plants. The beautiful Chestnut swallow *Hirundo badia* was observed dashing about near the cliffs in

some abundance. On the following day we continued to travel in the gharries and arrived at Grit in the afternoon 43½ miles. Part of the road traversed some fine forest in which the tall bamboo *Dendrocalamus pendulus* was conspicuous: it is indeed very abundant all over this part of Upper Perak. The climbing bamboo *Dinochloa tjankorrek* was also seen in full flower. On our arrival we took up our abode in the resthouse.

Grit is a rather picturesque village which was formerly more prosperous but as the tin-mining industry in the neighbourhood died away the village got poorer and many of the houses were empty at the time our visit. A number of fine trees of the Tualang, *Abauria parvifolia* formed a very conspicuous feature of the village. Mr. Berkeley, the District Officer, showed us a fine lot of cattle and sheep belonging to Government, and took us for a stroll round the village. In one garden was a hedge of *Acalypha fruticosa* cultivated by the Malays for a kind of tea made from the leaves. *Solanum involucreatum* remarkable for its large calyx was common here. I had never previously met with it. It appears to be confined to the north of the Peninsula. The curious aquatic aroid *Cryptocoryne affinis* was plentiful in the gravelly bed of a stream; a number of plants in flower were collected here but unfortunately the presses containing them were left behind on the following day and remained so long before we obtained them again that the plants were all spoilt. With Mr. Berkeley's assistance we engaged eleven elephants to convey our baggage to Temengoh. The elephants were a source of much interest to the Dyaks who had not seen these animals before.

On July 5 we started off the elephants with all the baggage except one load and a half which was to have come on by other elephants next day, but which did not start till we were on the return journey. We started walking ourselves on the following day at 7.30 a.m. to Kuala Temengoh, 18 miles distant, of which most of the way was through forest, and overtook the elephants about four miles from our destination. The plant collector and I collected plants all the way and

obtained many interesting specimens. Shortly after leaving Grit I found the cream-white flowered orchid *Geodorum citrinum* in fine bloom and *Gastrochilus plicatus*, only previously known from a plant sent by Dr. Gimlette from Kelantan, was abundant. Shortly after crossing a small river, we found a bank covered with the Maidenhair fern *Adiantum lunulatum*, undoubtedly wild here, as there were no houses within a reasonable distance, and just as we came to the Perak river by Kuala Temengoh, one of the men found the first flower of the *Rafflesia* that I had ever seen fully opened and in good condition. It was bright red with raised whitish blotches, about eighteen inches across and exhaling a faint scent like that of *Amorphophallus*.

We stopped the night at the resthouse at Kuala Temengoh, a most picturesque spot with the two rivers meeting, and wooded hills on either side. Indian corn grew well in the sandy ground round the house, and we enjoyed a meal of it. The resthouse is a bamboo structure, unfurnished, overlooking the junction of the two rivers.

Early next morning July 8 we left for our walk to Temengoh and arrived there at about half past one, the elephants which started later getting there at about a quarter past three. The distance is about fourteen miles, a pleasant walk along the river bank, and on the way we found two species of *Begonia*, one with lanceolate leaves deep purple, plain or spotted with white, and small pink flowers; the other with plain green leaves and larger white flowers: *B. isoptera*, Dryand. was common all over this country also. A pretty *Biophytum* with white flowers and *Gastrochilus bilobus* with its fragrant white flowers also ornamented the banks. In the open fields cleared by old cultivation the big grass *Anthistiria gigantea* seemed to have largely replaced the Lalang which is so characteristic of such spots further south. The Lalang, it is true, did occur but was not very plentiful. The elephants seemed to appreciate the *Anthistiria* pulling it up by the roots and beating it against their legs before eating it. The track along the river was a good one where it had not been



pounded about by the elephants for which in parts side tracks had been made, but the places where the beasts had stepped were full of holes containing foul water which never escaped. In one of these elephants' foot print puddles we on one occasion found a large water scorpion (*Belostoma*).

The house at Temengoh was a bamboo hut of fairly large size near the river bank and standing in old village ground with Limes, Guavas, Durians, and Sentol trees, growing around. Near the river bank was a very fine Kapayung tree, *Pangium edule*, Bl., bearing its curious fruits.

Our arrival at the village seemed to cause some alarm, and the children refused to go to the school which was near the resthouse unless personally conducted by adults, nor were the adults much less nervous. There were a good many Semangs about and we constantly came to camps from which they had fled at our approach. On one of our walks through the ricefields Amat the plant collector and I met a Semang with a little child on the path. He stopped dead at the sight of us some forty yards away. We turned off the path to cross the fields and he began to sing, or utter some invocation in a very loud voice till he had passed the spot we had turned off when he broke into a run as hard as he could go yelling at the top of his voice. We managed to get several however to the resthouse where the other members of the party collected their language. We asked them what became of the dead, good and bad; one said the good went down stream, the bad up stream, asked who made the world they were quite unable to understand the question, apparently they did not see any reason why anyone should make it. They seemed to know nothing of any deities or spirits (hantus) and feared only the tiger, elephant, and falling trees, and apparently lightning. In camp on June 21, three men out of a travelling band of fifteen came to my hut, the others made a detour to avoid us. They had been further into the forest to visit another set who had some plantations, and were returning to Temengoh with food. Two were young fellows and one an old bald man with a single tuft of hair on his head, father of one of the younger ones. They had some



sweet potatoes and a kind of travelling ration in the form of a cylinder of pounded tapioca made in a bamboo and looking like a pale colored German sausage. I tasted it and found it very uninteresting stuff, tasteless and woody. They are monogamous and seem prolific as the old man had eight children.

Amat and I made excursions every day into the woods as far as possible and collected vigorously. The leeches were very troublesome, and extremely abundant, eventually several of the bites on my legs got poisoned and I was only able to walk with difficulty and much pain. There was much diarrhoea and fever also among the expedition. The latter was perhaps due to mica in the water which boiling did not get rid of. It would have been well to have filtered it also if possible. The whole of this region appears to be somewhat unhealthy. These ailments interfered considerably with collecting but we managed to get as good a series of the plants of the region as could have been expected. All the elephants of the country being required for the travels of Messrs. Birch and Berkeley we were unable to push as far as had been intended, there being no other means of transport. However we succeeded in obtaining the services of two coolies on one occasion, and with the help of some of the Dyaks, I, my boy, and Amat pushed up a day's march along the river but about midday it began to pour furiously with rain and having come to an old camping ground on the river bank, and the men being quite tired and all drenched, we stopped there and pitched camp in a furious down-pour. We had one or two water-proof cloths to make the hut with, but enlarged it by the use of the leafy stems of a ginger (*Hornstedtia*), the only thing we could find at all suitable, and after some trouble got the roof water proof. There being no rattans here we used the bast of the Dedaup (*Bauhinia integrifolia*) for tying. We stopped here for six days, the Dyaks and coolies returning the second day, leaving Amat, my boy and myself alone. We collected as hard as we were able, pushing as far from camp as we could, but both of us were really too ill to do as much as we might have done. The best collecting was, as usual in these forests,

along the banks of the river, which entailed wading the whole or nearly the whole time up the stony bed of a rapid stream, which was pretty hard work, as I was still very unwell and lame. Messrs Robinson and Kloss managed to get the loan of an elephant from the Menkong of the village to fetch me back to Temengoh. It arrived overnight and I rode back on it on June 27. By this time four bamboo rafts had been made for our return and we started in these for Kuala Temengoh on the 28th. There were few rapids on this part of the journey, the first being called "Darat," as an Anak Darat (a chief's daughter) was said to have been drowned here by the over-setting of a raft. It was a pleasant mode of travelling and very picturesque. Near Kuala Temengoh we saw fresh tracks of a herd of wild elephants. Stopped at one place by the blocking of the stream with an old raft, we had an opportunity of collecting the pretty orchid *Dendrobium hercoglossum* in full flower and some other plants. We arrived at Kuala Temengoh about midday. One of the men was very ill with fever and in a serious state. We eventually got him to the hospital at Grit where he died in a few days. In the afternoon Amat and I rambled round Kuala Temengoh and collected. Next day the rafts which had been enlarged and improved by the addition of a roof to keep off the sun and by fixing steering paddles at each end, started down the Perak river: the old man on our raft which went first hurled a quid of betel to the spirits of the river with an invocation as we entered the narrow water between the low black rocks which flank the stream. Mr. Birch has recently given in the journal an account of his passage through the falls on this route so there is no need for me to redescribe it. We got through without mishap of any kind. Shortly after we had started one of the coolies announced that he had seen the two elephants bringing up the remainder of our baggage left behind at Grit three weeks previously, in the village at Kuala Temengoh. By this time they had started for Temengoh, a quite useless journey now. As it had been considered unsafe to transmit our collections by raft to Grit, we had left them under charge of some

of the Dyaks in the hope that we might procure elephants at Grit and bring them overland. No elephants however were procurable and eventually the collections came down safely by raft. We stopped once or twice on the way down to collect plants and to lunch, but these rocks were surprisingly barren of anything but common weeds. The only rare plant we got was the curious creamy yellow flowered *Crotalaria chinensis*; This seems to be the only recorded locality for this plant in the Peninsula: at one spot the rocks were bright with some pink flower, and we stopped to see what it was, when it proved to be the common pink *Celosia argentea*, an ordinary waste ground plant. Here and there on the rocks were to be seen scarlet patches, occasionally partly bright yellow, which so resembled Chinese lettering that at first I thought they had been painted there by Chinese as a charm but they proved to be patches of a scarlet alga. Deer were said to be frequently seen on these rocks but we saw none, the only animals seen on the way were some common monkeys, and an otter swimming across the stream. All went well till we got beyond the rocks and to the broad part of the river when a deluge of rain came on and we had to stop for a time. Eventually it ceased and we arrived at Kuala Kenering in the evening. Here we left the baggage in a house with the men till next day, and ourselves proceeded to walk to Grit,  $2\frac{1}{2}$  miles. We returned to Kuala Kangsar by gharry, the baggage travelling by oxcart. We spent one night at Lenggong, where the plant collector who had arrived previously made an excellent haul of plants from the limestone hills, and the bird collectors secured the lovely ant-thrush *Pitta boschii*. The full moon was most brilliant that night, and the wa-wa (*Hylobates*) seemed to appreciate it, for they kept up a continual chorus from both sides of the valley throughout the night. We drove from Lenggong to Kuala Kangsar 35 miles in 4 hours and 40 minutes with the same ponies which had brought us from Grit, and then returned to Taiping.

The management of the expedition was effected by Mr. Robinson and Mr. Kloss to whom I am much indebted for their invitation to join the expedition and much assistance during the trip.

## ZOOLOGY OF TEMENGOH.

By H. C. Robinson.



The following species of birds were collected.

- |   |  |
|---|--|
| <i>Gallus gallus</i> , Linn.                          | <i>Pyrotrogon orescius</i> , Gould.                  |
| <i>Argusianus argus</i> , Linn.                       | <i>Surniculus lugubris</i> , Horsf.                  |
| <i>Osmotreron vernans</i> , Linn.                     | <i>Hierococcyx nasicolor</i> , Hodgs.                |
| <i>Macropygia ruficeps</i> , Temm.                    | <i>Cuculus micropterus</i> , Gould.                  |
| <i>Chalcophaps indica</i> , Linn.                     | <i>Cacomantis merulinus</i> , Scop.                  |
| <i>Astur trivirgatus</i> , Temm.                      | <i>Chalcococcyx zanthorhynchus</i> ,<br>Horsf.       |
| <i>Spizaetus alboniger</i> , Blyth.                   | <i>Centropus sinensis</i> , Steph.                   |
| <i>Microhierax fringillarius</i> ,<br>Drap.           | <i>Rhopodytes tristis</i> , Less.                    |
| <i>Psittinus incertus</i> , Shaw.                     | <i>Zanclostomus javanicus</i> ,<br>Horsf.            |
| <i>Loriculus galgulus</i> , Linn.                     | <i>Urococcyx erythrognaethus</i> ,<br>Hartl.         |
| <i>Eurystomus orientalis</i> , Linn.                  | <i>Calorhamphus hayi</i> , J. E. Grey.               |
| <i>Alcedo meninting</i> , Horsf.                      | <i>Chotorhea mystacophanes</i> ,<br>Temm.            |
| <i>Ceyx tridactyla</i> , Pall.                        | <i>Mesobucco duvauceli</i> , Less.                   |
| <i>Halcyon smyrnensis</i> , Linn.                     | <i>Zantholaema haematocephala</i> ,<br>P. & S. Mull. |
| <i>Halcyon concretus</i> , Temm.                      | <i>Gecinus observandus</i> , Hartert.                |
| <i>Anthracoceros convexus</i> , Temm.                 | <i>Gauropicoides rafflesi</i> , Vig.                 |
| <i>Melittophagus swinhoii</i> , Hume                  | <i>Gecinulus viridis</i> , Blyth.                    |
| <i>Nyctiornis amicta</i> , Temm.                      | <i>Pyrhopicus porphyromelas</i> ,<br>Boie.           |
| <i>Caprimulgus ambiguus</i> , Hart-<br>ert.           | <i>Miglyptes grammithorax</i> ,<br>Malh.             |
| <i>Chaetura gigantea</i> , Temm.                      | <i>Miglyptes tukki</i> , Less.                       |
| <i>Macropteryx comata</i> , Temm.                     | <i>Micropternus brachyurus</i> , Vei-<br>ill.        |
| <i>Pyrotrogon neglectus</i> , Forbes<br>and Robinson. |  |
| <i>Pyrotrogon kasumba</i> , Raffles.                  |  |
| <i>Pyrotrogon erythrocephalus</i> ,<br>Gould.         |  |
| <i>Pyrotrogon duvauceli</i> , Temm.                   |  |

- Chrysophlegma malaccense*, Lath.  
*Chrysophlegma humii*, Hargitt.  
*Hemicercus sordidus*, Eyton.  
*Alophonerpes pulverulentus*, Temm.  
*Casia everetti*, Hargitt.  
*Calyptomena viridis*, Raffles.  
*Cerilophus rothschildi*, Hartert.  
*Eurylaemus javanicus*, Horsf.  
*Eurylaemus ochromelas*, Raffles.  
*Corydon sumatranus*, Raffles.  
*Cymborhynchus malaccensis*, Salvad.  
*Eucichla boschii*, Mull. and Schleg.  
*Cyornis tickelliae*, Blyth.  
*Erythromyias muelleri*, Blyth.  
*Hypothymis azurea*, Bodd.  
*Rhipidura perlata*, S. Mull.  
*Terpsiphone affinis*, Blyth.  
*Philentoma velatum*, Temm.  
*Philentoma pyrrhopterum*, Temm.  
*Culicicapa ceylonensis*, Swains.  
*Abrornis schwaneri*, Temm.  
*Otoparola thalassinoides*, Cab.  
*Artamides sumatrensis*, S. Mull.  
*Volvocivora neglecta*, Hume.  
*Pericrocotus flammifer*, Hume.  
*Pericrocotus igneus*, Blyth.  
*Aegithina viridissima*, Bp.  
*Aegithina tiphia*, Linn.
- Aethorhynchus lafreisnayeri*, Hartl.  
*Chloropsis zosterops*, Vig.  
*Chloropsis icterocephala*, Less.  
*Chloropsis cyanopogon*, Temm.  
*Irena cyanea*, Begbie.  
*Hemixus malaccensis*, Blyth.  
*Iole olivacea*, Blyth.  
*Microtarsus melanoleucus*, Eyton.  
*Microtarsus melanocephalus*, Gm.  
*Criniger tephrogenys*, Jard. and Selby.  
*Alphoixus phaeocephalus*, Hartl.  
*Tricholestes criniger*, Blyth.  
*Trachycomus ochrocephalus*, Gm.  
*Pycnonotus finlaysoni*, Strickl.  
*Pycnonotus simplex*, Salvad.  
*Pycnonotus salvadorii*, Sharpe.  
*Otocompsa flaviventris*, Tickell.  
*Rubigulacyaniventris*, Blyth.  
*Rubigula weberi*, Hume.  
*Pomatorhinus borneensis*, Cab.  
*Pellorneum subochraceum*, Swinh.  
*Turdinus olivaceus*, Strickl.  
*Drymocapthus nigricapitatus*, Eytob.  
*Alcippe cinerea*, Blyth.  
*Stachyris poliocephala*, Temm.  
*Stachyris maculata*, Temm.



<i>Cyanoderma erythropterum</i> , Blyth.	<i>Oriolus zanthonotus</i> , Horsf.
<i>Micornis gularis</i> , Raffles.	<i>Eulabes javanensis</i> Osbeck.
<i>Herpornis zantholeuca</i> , Hodgs.	<i>Munia cuticauda</i> , Hodgs.
<i>Hydrocichla ruficapilla</i> , Temm.	<i>Aethopyga temminckii</i> , Horsf.
<i>Cittocinclla macrura</i> , Gm.	<i>Anthothreptes hypogramica</i> , S. Mull.
<i>Orthotomus ruficeps</i> , Less	<i>Anthothreptes rhodolaema</i> , Sheley.
<i>Franklinia rafescens</i> , Blyth.	<i>Anthothreptes simplex</i> , S. Mull.
<i>Hemipus obscurus</i> , Horsf.	<i>Chalcoparia phaeinotus</i> , Gm.
<i>Hemipus picatus</i> , Sykes.	<i>Arachnothera modesta</i> , Eton.
<i>Tephrodornis gularis</i> , Raffles,	<i>Arachnothera chrysogenys</i> , Temm.
<i>Platylophus ardesiacus</i> , Cab.	<i>Munia Cencogastra</i> Hodgs.
<i>Melanochlora flavocristata</i> , Lafr.	<i>Prionochilus thoracicus</i> , Temm.
<i>Dendrophila saturator</i> , Hart- ert	
<i>Corvus macrorhynchus</i> , Wagl.	

The Mammals obtained at Temengoh were:—

<i>Viverra zibetha</i> .	<i>Sciurus robinsoni</i> , Bonh.
<i>Cervulus grandicornis</i> , Ly- dekker.	<i>Mus validus</i> , Miller.
<i>Tragulus rufus</i> , Miller.	<i>Mus surifer</i> , Miller.
<i>Sus jubatus</i> , Miller.	<i>Mus asper</i> , Miller.
<i>Ratufa melanopepla</i> , Miller.	<i>Mus cremoriventer</i> , Miller.
<i>Sciurus hippurus</i> , Is. Geoffr.	<i>Mus sp.</i>
<i>Sciurus prevosti humei</i> , Bonh.	<i>Mus jalorensis</i> , Bonh.
<i>Sciurus concolor</i> , Blyth.	<i>Megaderma spasma trifolium</i> , Geoffr.
<i>Sciurus vittatus miniatus</i> , Miller.	<i>Tupaia ferruginea</i> , Raffles.
<i>Sciurus tenuis</i> , Horsf.	<i>Tupaia malaccana</i> , Anderson.

With the exception of two or three of the commoner squirrels, mammals were exceedingly scarce in this locality, monkeys particularly so. One gibbon was shot but fell into the river and could not be retrieved. Kijang, pig and the smaller



variety of mouse deer were fairly common but trapping proved unproductive though one species of rat of the *muelleri* group, certainly new to the peninsula was secured.

No species of very special interest are included in this list, which serves to show that with very unimportant exceptions the fauna of the Temengoh valley is the same as that of the rest of Perak. It may be noted, however, that several species, which in Batang Padang and Selangor are rarely met with below 3000 feet occur at altitudes which do not exceed 1000 feet, a fact which may be due to the immediate proximity of large and lofty mountain masses. Such species are

*Pyrotrogon erythrocephalus*

*Hemipus picatus*

*Otocompsa flaviventris*

*Serilophus rothschildi*

*Anthothreptes rhodolaema* takes the place of the commoner *A. malaccensis* as has recently been found to be the case in the more northerly state of Trang. The yellow headed *Chloropsis* is however, *C. icterocephala* and not *C. chlorocephala* and the small barbet *Mesobucco*, though not typical *M. duvauceli*, the southern form, appears to be nearer to that race than to *M. cyanotis* of the northern states. The woodpecker *Gecinulus viridis* usually rather rare in Perak, though it occurs sparingly on the main range as far south as southern Selangor, wherever there is much bamboo, was not uncommon in Temengoh.

### THE FLORA OF THE TEMENGOH DISTRICT.

The plants collected in this expedition were for the most part gathered in the immediate neighbourhood of Ulu Temengoh, round the village of that name on the banks of the Temengoh river, and on the track between Ulu Temengoh and Kuala Temengoh where the Temengoh and Perak rivers join. Others were obtained on the route from Grit to Kuala Temengoh, and at Grit itself. On the return journey additions were made to the collections along the banks of the Perak river on the rocks of the Perak river and at Kuala Kenering, near Grit, and the plant collector put in a few hours at Lenggong where the limestone rocks rich in the calcareous flora gave a good harvest. This district had never been previously submitted to botanical investigation except that Mr. L. Wray had obtained some plants at Kuala Kenering and near Kuala Temengoh, and had botanised on the Plus river, at no great distance from the Temengoh river.

The region after leaving the village of Grit was as usual a succession of forest-clad-hills, of no great altitude, and the track ran mainly along the Temengoh river, giving a succession of charming views. The soil in all this region was somewhat sandy which was perhaps the cause of the comparative scantiness of the flora, and many of the hills were clad in a bamboo forest which is most unsatisfactory for the botanist as this form of jungle like that of the Bertam forests (also not uncommon here,) is almost bare of any undergrowth flora, a few selaginellas and a *Sonerila* or two being the only plants in these dry spots. The cleared land round the Temengoh village produced the usual characteristic Malay campong flora, but with additions of plants less common in the south. Beneath the fruit trees grew abundantly *Phrynium Jagoratum* with its prettily striped leaves, and *Tacca vespertilio*, the curious fern *Hemionitis* and some other plants unusual to find in the Campong orchards.

The river where rocky produced several plants which I had previously met with far up the Pahang river, such as *Hypographia saxatilis*, *Pentasacme caudata*, *Ixora stricta* narrow leaved variety, *Nauclea purpurascens* and other narrow leaved plants characteristic of the mountain torrent streams.

Conspicuous trees in the forests by the rivers were *Lagerstroemia floribunda*, *Pangium cedule*, and the beautiful *Englehardtia* reminding one of an ash tree. *Millettia decipiens* with its white flowers, was also conspicuous.

In some parts of the forest, especially near old Semang clearings, were dense thickets of *Phaeomeria imperialis*, the cultivated variety with a white not yellow edge to the lip. It grew sometimes in immense abundance mixed with *Hornstedtia megalochilus* and *Anomum uliginosum*, and is no doubt introduced, being cultivated for its edible flower buds and fruits. *Zingiber spectabile* was very abundant and in splendid flower. In the more open woods *Didymocarpus* were poorly represented though what species there were were abundant. Among herbaceous plants the *Acanthaceae* were most abundant, and conspicuous. The sandy woods seemed to suit these plants very well. The most striking was a fine *Strobilanthes* with violet flowers. Orchids and indeed epiphytes generally were conspicuously scanty, in most of the woods and along the river bank. Perhaps the country was apt to get too dry for them. Palms too were by no means as abundant as one usually finds them in hillwoods, and did not as usual form an important feature in the landscape.

I expected to find so far north the ricefield flora of the northern part of the peninsula but the rice cultivators had come from the south, and with them had come the southern ricefield weeds. The fields were often edged with the Willow *Salix tetrasperma*. As this is often used further south as a kind of hedging or fence for the fields it may owe its abundance in such spots to introduction.

Near the village the little river known as Sungei Kertai runs into the Temengoh river and on one occasion the plant collector and I waded as far up the river or walked along the

banks as was possible in the day. The flora here was rather richer than along the Temengoh woods and the trees on the river bank and on the islets were more abundantly weeded with epiphytes. *Coelogyne aspera* was abundant here and in flower. It is a very widely distributed orchid over this region and in Sumatra, where I have seen in the river woods of Siak immense abundance, the clumps being so large that it was difficult to find any small enough for our dug-out to carry. Along the Kertai too we found the pretty *Leea simplicifolia* with its large leaves purple beneath, a most unvine-like tree vine.

*Rafflesia* we found in flower in the woods at Kuala Temengoh and at the upper camp at Ulu Temengoh. I had never seen fully opened flowers of any species of *Rafflesia* before, though it appears to be common in some parts of Perak, the Malays collecting it for medicine. It is a most wonderful object with its bright red petals ornamented with irregular raised white bosses. The scent was not strong, a faint odour of *Amorphophallus*, something like a decaying animal. Only two flowers were seen.

From the Ulu Temengoh village I and Amat with a few carriers went a day further into the forest and camped for a few days in the hopes of finding a fresh type of flora, but there was little difference. The best collecting was done by wading up the river. There was very little to be found in the inner parts of the forest but the river edge was much more productive. The work of wading up these gravelly and stony rivers with a strong current is hard, but it is the most productive way of botanizing as these are more trees and shrubs in flower, overhanging the water. On the return journey we collected and examined the rocks of the Perak river below Kuala Temengoh, which however were very barren. The flora consists of many common weeds. *Merremia hastata*, *Celosia cristata*, some common grasses and other weeds, *Utricularia bifida*, etc. The most interesting plants were *Crotalaria chinensis*, apparently its only known locality in the peninsula, and *Melothria heterophylla*, a weedy cucurbit.

The most important discovery during the trip was a new species of the curious genus *Stichoneuron*, one of the *Roxburghiaceae*. The only species hitherto known is Himalayan, and this one is very distinct. The fruit of the genus has never been seen, though the type plant seems to be by no means rare in India. We were equally unsuccessful with the Temengoh species, abundant though it was on sandy banks by the Temengoh river.

The flora on the whole had the greatest affinity with that of Penang and the northern part of the peninsula while the river bank plants were more allied to those of Pahang on the East coast.

Among the new species there was noticed to be a tendency to increased hairiness, notably in *Costus velutinus* and *Cyrtandra barbata* and *rotundifolia*, *Didymocarpus crinita* was silkier than usual and *D. bombycinum* an allied species is also a hairy silky plant. The tendency may perhaps be connected with the sandy nature of the soil rendering it dryer than in most woods in dry weather.

In the list of plants which follows I have inserted a revision of the Melastomaceous section *Oxysporeae* which seem to have been much confused.

## LIST OF PLANTS.

### RANUNCULACEAE.

*Naravelia laurifolia*, Wall. At Grit and Temengoh, common, very fragrant, Distrib. North of the Peninsula.

### DILLENIACEAE.

*Delima sarmentosa*, L. Common at Grit and Ulu Temengoh in open country.

*Dillenia ovata*, Wall. Tree, woods on the borders of the river Temengoh. Flowers, yellow.

*D. indica*, L. A variety with smaller flowers than usual, Banks of Temengoh river. Flowers white.

*Acrotrema costata*, Wall. Between Grit and Temengoh and at Ulu Temengoh.

### ANONACEAE.

*Ellipeia nervosa*, Hook. fil. Ulu Temengoh.

*Uvaria purpurea*, Bl. Fallen flowers seen, Temengoh woods.

*Unona dasymaschala*, Bl. Temengoh woods.

*U. Wrayi*, Hemsll. Lenggong.

*U. crinita*, Hook. fil. Lenggong, and Ulu Temangoh.

*Anaxagorea Scortechinii*, King. Kuala Kenering.

The absence of the three inner petals, and the presence of numerous staminodes close to the pistils, makes this plant very distinct from any other species. Except for the peculiar fruit it would be better to make it a separate genus.

*Goniiothalamus tenuifolius*, King. Dark woods by a stream. Ulu Temengoh, a shrub.



*G. Ridleyi*, King. Upper camp, Temengoh. It occurs in forests in Singapore, Malacca and the Dindings.

*G. Scortechinii*, King. Sungei Kertai, apparently confined to Perak.

*Mitrephora reticulata*, Hook. fil. A medium size tree very common in dense forest at Ulu Temengoh. Flowers pale lavender.

*M. macrophylla*, River. Common Temengoh woods, and a nearly glabrous variety at Lenggong.

*Miliusa amplexicaulis*, Ridl. At Lenggong, only previously known from the Lankawi islands.

#### MENISPERMACEAE.

*Pericampylus incanus*, Miers. Hedges and borders of woods. Ulu Temengoh.

#### CAPPARIDAEAE.

*Crataeva hygrophila*, Kurz. A fairly large tree on islands on Kertai river. Temengoh, in fruit.

This plant I also collected many years ago on the Pahang river. The fruit is pale fawn color, large and round, the seeds flat with short processes on the edge.

I believe this is what Kurz. intended by his description, but I have not seen any type specimen nor his figure.

#### VIOLACEAE.

*Alsodeia Wallichiana*, Hook. fil. Lenggong.

*A. Kunstleriana*, King. Lenggong.

#### BIXINEAE.

*Pangium edule*, Bl. Very few large trees of the Kapayung, grew on the bank of the Temengoh River at Ulu Temengoh. They bore fruit.

*Flacourtia Rukam*, var. Ulu Temengoh near the village.

The *Flacourtias* known here as *Rukam*, seem to be in a very confused state botanically, and require more study from the living plants. Most of those in this region are only known in a cultivated or semicultivated state. They can be separated into two groups according to whether the styles are separated to the base or whether they are connate, with little more than the stigmas free. Three species are recorded from the Malay peninsula, viz., *F. Rukam*, Zoll. Mor., *F. inermis*, Roxb., and *F. Cataphracta*, Bl.

The first of these has free styles, the other two connate styles.

*F. Rukam*, Zoll. is described as an unarmed tree, but this, if my identification is correct, is not always the case. There seem however to be several forms of it. In one form the leaves are small and the tree is quite unarmed. The fruit has 6 to 8 styles quite free and widely separate on a flat top to the fruit. This is the species mentioned above and I have only seen it in villages. A specimen sent to Dr. King many years ago was named *F. Roxburghii*, but I cannot find this name taken up anywhere. Another form is a straggling thorny tree with large leaves, and is the only really wild species in the peninsula, inhabiting damp forests.

This form of *F. Rukam*, has large elliptic cuspidate leaves, 6-7 inches long  $2\frac{1}{2}$  inches wide, the cusp an inch long. The margin of the leaf strongly crenulate, and altogether glabrous. The flowers are unisexual in small tufts but more numerous than in *F. cataphracta*. The pedicels are pubescent. Sepals and disc as in *F. cataphracta*. The sepals ovate obtuse pubescent. Stamens numerous. In the female the styles are separate stout and spreading. The fruit is rather larger, and the styles slender quite separate and remote on the flattened top.

This plant is common in the Singapore woods at Chua Chu Kang, Bukit Timah (8398), Kranji (6388), Stagmount (14144), Changi (3603.) Also I have met with it in Johor at Tebing Tinggi and Kuala Sembrong (Kelsall.)

A very similar plant with fewer nerves and more glabrous flowers was collected by Dr. Haviland (973) at Kuching. It also occurs at in Perak at Tapa (Wray 1329); Pekan, Goping in Perak (Kunstler 4718); Penang (Curtis 1566). Another form has usually smaller leaves and is pubescent on the branches petioles and veins on the back of the leaf, and this I have only seen in villages. I have it from a cultivated plant quite thornless (11366, 468); Perak, Thaiping (Wray 2399, Kunstler 2858); Krian, (Wray) and Simpang, (Wray 2041); Malacca, Ayer Bumban (Cantley), Bukit Bruang (R. Derry 1200), and this is the Temengoh plant.

These two forms may not be even varietally different, but are I think worth noting.

*F. inermis*, Roxb., has hermaphrodite flowers, no thorns and an acid fruit, Jack records it and describes it from Penang. The styles are free. A plant with rather thin large leaves from the Penang gardens collected by Mr. Curtis and by him named *F. inermis*, has the styles connate something like those of *F. Calaphracta*, but it is not that species. I have only seen fruit of it.

*F. Cataphracta*, Bl. Is a thorny tree with branched thorns on the trunk and straight species on the young-shoots from the stool. The branches are not spiny, and trees can often be met with few or no spines anywhere. The leaves are small, lanceolate acuminate with entire edges or more often shortly crenulate denticulate dark shining green, red when first appearing. The flowers are unisexual in small axillary tufts.

They have small imbricate sepals, hairy on the edge, ovategreen. The males have a number of yellow stamens surrounded at the base by a yellow ring shaped disc. The female flowers have sepals and disc as in the male, but instead of the stamens a flask shaped pistil, the style cylindric red stout, and 4 connate styles, free only at the tip, with capitate stigmas. The fruit is globose and about as big as a twelve-bore bullet, dark brown red, the colour of a red gooseberry with a quantity of greenish yellow pulp surrounded 4 or 5 flat seeds.

This is the best of the eating Rukams. The fruit when gathered is very astringent and firm in texture, but after rolling it about in the hands it becomes soft and sweet, all astringency disappearing. It occurs in villages all over the peninsula.

#### TERNSTROEMACEAE.

*Sarauja nudiflora*, De C. Temengoh.

*S. tristyla*, De C. Ulu Temengoh.

#### DIPTEROCARPEAE.

Scarce in this region.

*Shorea leprosula*, Miqu. Common in Ulu Temengoh woods.

#### MALVACEAE.

*Sida carpinifolia*, L. Village weed, Ulu Temengoh.

*Urena lobata* var. *sinuata*. Common at Ulu Temengoh.

*Hibiscus floccosus*, Mart. On the road to Grit. A tall tree in flower.

*H. tiliaceus*, L. Common in the village at Ulu Temengoh, and used for fencing. It is not usual to find it so far inland and it may have been introduced.

## STERCULIACEAE.

*Sterculia fulgens*, Wall. A handsome tree fairly tall with red flowers, nearly leafless in flower. Ulu Temengoh woods by the ricefields.

*Helicteres hirsuta*, Lour. Kota Tampun and Temengoh.

*Melochia corchorifolia*, L. Rocks at Kuala Temengoh.

*Abroma angusta*, L. Ulu Temengoh.

*Buttneria elegans*, n. sp.

An extensive but slender climber, young parts of the stem pubescent. Leaves alternate ovate cordate obtusely acuminate, lobes rounded half an inch long above glabrous, beneath shortly hairy on the nerves and nervules, 4 inches long and three inches wide or smaller; petiole pubescent, 4 inches long. Panicles axillary solitary or in pairs on slender pedicels, half to one inch long. Flowers numerous small red and yellow, in numerous small cymes, all pubescent. Bracts small lanceolate pubescent. Sepals 5 lanceolate acute pubescent outside and in with stellulate hairs. Petals shorter base linear, apex 3-lobed, lateral lobes incurved rounded, midlobe irregularly rounded with four small teeth and a linear obtuse fleshy curved horn on the back. Staminodes oblong retuse as long as the stamens. Stamens, anthers elliptic ovary hemispheric. Capsule globose  $\frac{3}{4}$  inch long, densely armed with straight slender spines half an inch or less long.

Temengoh islands in the river and at Kuala Kenering, scrambling over bushes, also collected by me at Kuala Tembeling in Pahang in 1891, (No. 2569 of my collections.)

This species is allied closely to *B. aspera* Colebr. a native of Indo-China and the Andamans, but differs in its smaller stems, and leaves more hairy on the back and deeply cordate, and the more slender panicles.



It was distributed in my Pahang collections but seems to have been overlooked in the Materials.

## TILIACEAE.

*Columbia integrifolia*, n. sp.

A tree about 30 feet tall, the branches and young parts velvety with stellately arranged hairs. Leaves oblong somewhat abruptly shortly acuminate, the base very unequally lobed, one lobe rounded half an inch longer than the other, nerves 2 on one side, 1 on the other side of the midrib, nervules prominent beneath, above sprinkled with stellately arranged hairs, beneath thickly velvety. length 6 inches, width 3 inches; petiole half an inch long. Panicle terminal, with branches in the axils of the upper leaves, large spreading 7 inches long, grey velvety. Flowers in compact cymes on short branchlets, with ovate boat shaped blunt bracts, grey hairy, outside  $\frac{1}{8}$  inch long. Flowers half an inch across. Sepals linear oblong obtuse hairy outside. Petals lanceolate oblong subacute, as long. Stamens very numerous on a low silky hairy disc, anthers elliptic, ovary, obscurely 3 angled silky hairy. Style subulate hairy. Fruit not seen.

Lenggong. The addition of the genus *Columbia* to our flora was to be expected as it occurs in Cochinchina, Siam and Burma and the Philippines. This species is distinct in the entire very oblique leaves.

*Triumfetta suffruticosa*, Bl.

A large bush in sandy spots near the Temengoh river, the leaves are rather narrower than usual. In fruit.

A new record for the peninsula. It occurs in Borneo and Christmas Island.



GERANIACEAE.

*Biophytum adiantoides*, Wight. On the banks by the Temengoh river, in dry spots and on rocks. Flowers white.  
*Impatiens Scortechinii*, Hook. fil. Limestone rocks at Leng-gong.

*I* sp. near *Griffithii*. A single plant on a sand bank opposite the upper camp. Sir Joseph Hooker writes "No doubt near *Griffithii*, but the leaves are spinously toothed and more or less hairy. The flower very small and stem unusually long and slender." The flower when alive was about as big as *Griffithii* usually is and of the same pink colour.

RUTACEAE.

*Micromelum pubescens*, Bl. Temengoh.

SIMARUBEAE.

*Brucea sumatrana*, Roxb. Common at Grit and Ulu Temengoh.

*Eurycoma longifolia*, Jack. Woods, Ulu Temengoh.

MELIACEAE.

*Aglaia argentea*, Bl. A fairly large tree by the river bank, Ulu Temengoh.

*A. odoratissima*, Bl. In fruit, Temengoh.

*A. cordata*, Heirn. Temengoh.

OLACINEAE.

*Cardiopteris lobata*, Wall. Temengoh.

*Gomphandra penangiana*, Wall. The form with large elongate fruit, at Temengoh. I have it also from Waterloo estate collected by Curtis. The ordinary form has ovoid fruit about half as large.

*Ochanostachys amentacea*, Bl. Trees seen in the woods in several places.

CELASTRINEAE.

*Salacia flavesceus*, Kurz. Temengoh woods.

AMPELIDEAE.

*Vitis macrostachya*, Miq. Sungei Kertai, hanging over the river.

*V. lanceolaria*, Wall. Common on trees by the Temengoh river.

*V. glaberrima*, Wall. Ulu Temengoh.

*V. repens*, W. and A. Ulu Temengoh.

*Leca simplicifolia*, Zoll. A low shrub with large simple leaves deep purple beneath, quite handsome. Damp woods, Sungei Kertai.

*L. gigantea*, Griff. Common at Ulu Temengoh in open country.

*L. Curtisii*, King. Lenggong.

*L. angulata*, Korth. Kuala Temengoh.

SAPINDACEAE.

*Cardiospermum Halicacabum*, L. Kuala Temengoh.

*Xerospermum Wallichii*, King. Temengoh woods.

*Paranephelium macrophyllum*, King. Common along the river banks, and very conspicuous from its bright red young leaves. The flowers on the Ulu Temengoh plant were quite white, they are usually pink.

ANACARDIACEAE.

*Buchanania sessiliflora*, Bl. Woods at Ulu Temengoh.

*Spondias dulcis*, var *acida*. At Grit.

*Dracontomelum mangiferum*, Bl. A big tree on sandy spots near the river Ulu Temengoh in fruit.

CONNARACEAE.

- Connarus semidecandrus*, Jack. Bushes at the village, Ulu Temengoh and at Grit in unripe fruit.  
*Rourea rugosa*, Planch. Temengoh open country.

LEGUMINOSAE.

- Crotalaria chinensis*, L. On the rocks at Kuala Temengoh, also gathered here by Wray.  
*C. verrucosa*, L. Sandy spots by the Temengoh river, out of flower.  
*Flemingia strobilifera*, R. Br. Open places Temengoh village.  
*F. congesta*, Roxb. Common in the same locality.  
*Vigna vexillata*, Benth. Kuala Temengoh.

Though omitted from the Materials, this is a common plant on sand banks and dry spots by rivers. Its flowers are light yellow.

- Mucuna biplicata*, Teysm. Ulu Temengoh, scrambling on trees by the ricefields, etc.  
*Sesbania aculeata*, Poir. Temengoh in ricefields.  
*Millettia atropurpurea*, Benth. In the forests at Temengoh.  
*M. decipiens*, Prain. A common tree along the river banks, with white flowers.  
*M. cauliflora*, Prain. Lenggong.

The flowers are white  $\frac{3}{4}$  inch long, the Calyx cupshaped covered with silky hairs. Standard rounded entire not auricled clawed at base back silky. The vexillary stamen is free for three-fourths of its length.

Previously obtained at Larut by Kunstler but the specimens were imperfect as the corolla had withered.

- Pterocarpus indicus*, Willd. The angkana is common about the village but whether planted or native I cannot say.

*Aeschynomene indica*, L. Temengoh by the river.

*Uraria crinita*, Deso. Temengoh

*U. lagopoides*, De C. Sandy spots near the Temengoh river.

*Dismidium, trifoliastrum*, Miq.

I have little doubt that this is the plant intended by Miquel. It was abundant in swamp on the forest by the Temengoh river, and I obtained it also many years ago at Kota Glanggi in Pahang. It was originally described from Java, and is omitted from the Materials. It is a prostrate plant with long slender branched woody stems with appressed hairs in the young parts. The stipules are lanceolate acuminate glabrous brown ribbed and with a long point. Leaflets 3 elliptic obovate  $1\frac{1}{4}$  inch long  $\frac{3}{4}$  inch wide or smaller, the apices rounded, above sprinkled with short hairs, beneath the hairs are more silky and abundant; the petiole an inch longer less. The raceme is terminal 3 inches long erect silky hairy, the flowers 2 or 3, on slender hairy peduncles half an inch long. The flowers are bluish white. Sepals lanceolate acuminate rather long. The corolla small. The pods an inch long, the upper margin straight, the lower edge indented for half the depth of the pod. The joints are usually four, covered with adhesive hairs. It seem nearest to *D. heterophyllum*, De C., but much larger in all its parts.

*D. polycarpum*, var. Ulu Temengoh.

*D. ormocarpioides*, De C. Flowers pale blue. Woods along the Sungei Kertai in Semang clearings.

*Bauhinia integrifolia*, Roxb. sp. Abundant all over the woods.

*Cassia nodosa*, Ham. Fine trees in flower seen on the way to Temengoh.

*C. alata*, L. Common near the village at Temengoh.

- C. timoriensis*, De C. Open fields, Ulu Temengoh.  
*C. Leschenanltiana*, De C. Rocks at Kuala Temengoh.  
*Afzelia palembanica*, Bak. Fine trees of Merabau were seen all through the upper Temengoh woods.  
*Saraca taipengensis*, Prain. Temengoh forests.  
*S. bijuga*, Prain. A medium sized straggling tree in fruit. Banks of Temengoh River.  
*Entada scandens*, Benth. Draping the forest edges over the river Temengoh, seen in fruit.  
*Neptunia oleracea*, Lour. Lenggong and Grit in roadside ditches, no doubt cultivated.  
*Acacia pennata*, var *pluricapitata*. Common, Grit and Temengoh.

## ROSACEAE.

- Pygeum Maingayi*, Hook. fil. Temengoh woods.  
*P. parviflorum*, Teysm. A variety with larger and thinner leaves than usual and the racemes short not longer than the petioles. Forests, Temengoh and Sungei Kertai rivers.  
*Rubus moluccanus*, L. Common at Temengoh.

## RHIZOPHOREAE.

- Carallia lucida*, Roxb. Free open country at Temengoh. The entire leaved form. The one with spinulose edges, is rare in the peninsula. I have it from Tanjong Malin in Perak.

## MYRTACEAE.

- Rhodamnia trinervia*, Bl. Open country, Temengoh.  
*Eugenia densiflora*, var *rivalis*. A dense bushy tree, smaller than the ordinary form, with the bark less flaky and red. Leaves narrower four inches long and one inch wide. Panicles dense, petals white  $\frac{1}{4}$  inch long.

Common on the Temengoh river banks. This tree looks very different from the large leaved lowland form, but I hardly think it is more than a form.

*E. pseudoformosa*, King. Lenggong.

*E. Curtisii*, King. In fruit but apparently this species, Ulu Temengoh.

*Barringtonia spicata*, Bl. Banks of the river at Ulu Temengoh and Kuala Temengoh.

#### MELASTOMACEAE.

*Melastoma malabathricum*, L. Common, Temengoh.

#### OXYSPORA AND ALLOMORPHIA.

These two genera are undoubtedly closely allied, though the original types of the two viz. *Oxyspora paniculata*, De C. and *Allomorpha exigua*, Bl. are plants of very different appearance. Cogniaux in his monograph of *Melastomaceae* (Decandolle's Prodrromus continuation) separates the two genera according to the anthers whether they are all similar as in *Allomorpha* or dissimilar (*Oxyspora*). King in the Materials writes that this character breaks down in two species which he describes, *O. acutangula*, and *O. Curtisii* and modifies the general character of *Oxyspora*, which depends he says on its open paniculate inflorescence and long double fusiform boldly ridged capsules, while *Allomorpha* is characterised by its shortly branched panicles on the ultimate branchlets of which the flowers are collected in pseudo-glomeruli while the capsules are not much longer than broad and are often urn-shaped.

This arrangement seems to me to make matters worse, e.g., *Allomorpha capillaris* has the panicles diffuse and open, with the stamens and fruit of *Allomorpha*, while *A. Curtisii* has everything required for the genus *Allomorpha* as originally laid down, except



the capsule which is long and ribbed like that of *Oxyspora*. The only really tangible character for *Oxyspora* is the dissimilarity of the anthers, which is usually accompanied by the elongate capsule. But for this it would be better to amalgamate the two genera. Under *Anerincleistus* Dr. King placed two plants with large spreading terminal panicles, though the genus is usually diagnosed by its possessing axillary inflorescences of small size. Of one of these *Anerincleistus floribundus*, King., a common plant on the Taiping hills, I sent many years ago a specimen in to M. Cogniaux who named it *Oxyspora macrophylla* Triana, originally described from Sumatra, and it certainly possesses all the characters of an *Oxyspora*. This genus *Anerincleistus* also as laid down in King's Materials and perhaps too in Cogniaux contains a mixture of very dissimilar plants, and these had better be rearranged also.

#### OXYSPORA.

The original characteristic of the genus *Oxyspora* was the dissimilarity in the eight stamens, 4 of which were longer and of different shape from the other four, but as there is also another distinctive character in the original species viz, the fusiform capsule, King seems to have disregarded the inequality of the stamens and used the latter character only, adding to the normal *O. stellulata*, *O. acutangula* and *O. Curtisii* both of which have similar stamens. Baillon combined the genus with *Allomorphia*.

I would propose to retain for *Oxyspora* all the species with terminal panicles and eight stamens of which four are distinctly dissimilar from the others.

The following would then be the species of this genus as known to me:—

- O. cernua*, Triana. Assam.  
*O. paniculata*, De C. India.  
*O. vagans*, Wall. Assam.  
*O. hispida*, Ridl. Selangor.  
*O. microcarpa*, Ridl.  
*O. rosea*, Ridl. Pahang.  
*O. longifolia*, Ridl. Sumatra.  
*O. stellulata*, King. Perak.  
*O. macrophylla*, Triana. Sumatra.

Of these the ones with fusiform capsules are *O. cernua*, *O. paniculata*, *O. vagans*, *O. rosea* and *O. stellulata*, King. *O. hispida* and *O. microcarpa* have capsules rather of the nature of those of *Anerincleistus*, and *O. longifolia* Ridl., though in other respects closely allied to *O. rosea*, has exactly the capsules of *Allomorpha exigua*, but the distinctly unequal stamens of *O. rosea*.

*O. hispida*, n. sp.

Shrub, stems densely covered with processes, reddish cylindric acuminate. Leaves opposite equal ovate acuminate base cordate, the lobes meeting above sprinkled with conic papillae especially on the midrib and margins, beneath paler more densely covered, nerves two pairs, lower pair from the base, the other from the midrib half an inch higher, reticulations elevate on the back, blade 5 inches long 3 inches wide, petiole densely hairy stout,  $1\frac{1}{2}$  inch long. Panicle terminal 8 inches long 3 wide, base 1 to  $1\frac{1}{2}$  inch wide all covered with conic cylindric hairs, panicle branches short but numerous. Bracts caducous. Flowers with pedicel half an inch long, pedicel as long as the goblet shaped ovaries. Sepals very short triangular indistinct. Petals short ovate acuminate 4 glabrous. Stamens 8 dissimilar, larg-

er ones  $\frac{1}{8}$  inch long, cylindric acuminate curved, base prolonged, no dorsal process; smaller ones shorter less curved and only shortly acuminate, all yellow. Style slender long. Capsule urn-shaped covered with conic processes, little over  $\frac{1}{8}$  inch long, lobes of operculum in dehiscence large ovate acute dorsally grooved  $\frac{1}{2}$  the length of the ovary. Seeds linear sigmoid smooth, pale, with a curved point.

Selangor, Gunong Menkuang Lebar at 5400 feet. (Fred. Dennys.)

A very distinct plant, its indumentum consisting of cylindric acuminate trichomes horn-shaped. The ovary in flower tapers downwards into the pedicel and is something of the shape of that of a typical *Oxyspora*, but in fruit actually urn-shaped.

It is nearest to *O. stellulata*, King and resembles *O. paniculata* De C. in indumentum.

*O. rosea* Ridl. *Allomorphia rosea*, Ridl. Trans. Linn. Soc. Ser. II. III. 301.

This plant is certainly an *Oxyspora*. It is quite omitted from the Materials by King, as is almost every species described in the above paper. It is a low shrub almost completely glabrous, except for scurfy papillae all over the young parts, stem, petioles, inflorescence and ovary. The leaves are large, 12 to 18 inches long, with a pair of nerves, very slender running along the edge and close to it and rising from the base, a pair of nerves rising from the midrib half an inch from the base and running to the apex, parallel with the outer ones and half an inch from them, the transverse nervules about 22 pairs horizontal raised on both surfaces. The petiole 3 inches long. Panicle 6 to 9 inches long with branches 3 or more inches long. Flowers rosy. Ovary pustular papillose. Sepals very shortly ovate. Petals small ovate. Stamens 8 dissimilar, larger ones

curved acuminate, base prolonged, smaller ones nearly straight oblong obtuse, equal at both ends, shortly prolonged at the base. Capsule elongate smooth, the papillae disappearing gradually narrowed to the base  $\frac{1}{4}$  inch long with 8 low ribs.

This was collected by me on the Tahan river in 1891, (No. 2235) and at Bundi in Tringganu by Rostado.

*O. longifolia*, n. sp.

Glabrous. Leaves elongate lanceolate, long acuminate base obtuse, above minutely punctate, beneath paler, nerves 5 transverse nervules straight over 30 pairs, 9-11 inches long, 2-3 inches wide, petiole  $1\frac{1}{2}$  to 2 inches long. Inflorescence sub-terminal 3 inches long, rachis slightly red scurfy, panicle little branched with a few short branches. Flowers small in cymes of 3, ovary longer than broad goblet-shaped glabrous  $\frac{1}{8}$  inch long. Sepals very short rounded ovate. Petals small oblong ovate. Stamens dissimilar 8, larger ones curved acuminate to the top smaller cylindric, obtuse at both ends, shortly produced below, no dorsal process. Capsule urn-shaped smooth with 8 low distinct ribs,  $\frac{1}{8}$  inch long.

Sumatra, Kelantan river in Siak (Ridley) 1897.

This is very like *O. rosea*, Ridl., but has totally different fruit.

ALLOMORPHIA.

This genus based on *A. exigua*, Bl., a native of the Malay peninsula, is distinct in its terminal panicle of small flowers with eight similar stamens, a urn-shaped capsule, dehiscing at the apex without large valves erected during dehiscence.

The species I would admit to it are:--

*A. exigua*, Bl. Malay peninsula.

*A. capilaris*, Cogniaux, ms. Malay peninsula.

*A. porphyranthera* Ridl. Malay peninsula.

*A. Curtisii*, *Oxyspora Curtisii*, King.

Cogniaux gives the following species which I have not seen: *A. longispicata*, Borneo, *A. umbellulata*, Hook. Tenasserim, *A. pauciflora*, China, which may belong to the genus, *A. sertulifera*, (*Pomatostoma sertulifera*), *A. quintuplinervia* (perhaps *Pomatostoma*), *A. longifolia* and *A. Beccariana* probably not *Allomorphia*, and *A. Griffithii*, Hook, and *A. hispida*, Kurz. The former certainly and the latter probably also *Phyllagathis*. *A. multineura* of Borneo possibly the same and the section *Hollrungrophyta* of New Guinea with *pentamerous* flowers may safely be excluded, and *A. ovalifolia*, Tri, of Vitu.

*Allomorphia*. The type of this is *Allomorphia exigua*, Bl. A tall half shrubby plant with small greenish or white flowers, common in the low country, in shady woods. The leaves are large ovate 10 inches long, 6 inches wide glabrous, the stem is hollow and terete. The panicle 6 inches or more long, much branched terminal with very many small yellowish green or almost white flowers. The ovary at first goblet-shaped with short triangular sepals. Petals small oblong ovate. Stamens equal, little curved cylindric obtuse, base distinctly prolonged. In fruiting the ovary becomes urn-shaped narrowed at the top below the sepaline ring, and has eight raised ribs.

The plant is common in the peninsula, Malacca, at the base of Mt. Ophir, Sungei Hudang (Derry 175), Panchur (Goodenough 1266). Tampin Hill (Goodenough). Selangor, Klang Gates; Sempang, along the Pahang track (Ridley 8619), Sungei Buloh (Goodenough 10603); Rawang (Ridley 7330); Perak, Tapah; Salama, (King's coll. 3106; Kamuning, etc., and Penang (Curtis 399) Wallich 4048).



*A. alata*, King. (Materials l. c. p. 12) is most nearly allied to *A. exigua* Bl., resembling it in the form and colouring of the flowers and the form of the fruit but the stem and braches are winged with a low thin ridge, and are angled. The rachis of the inflorescence is also winged and angled. It varies in size apparently according to locality. On the banks of the Tapah river, and such localities it is dwarf with smaller leaves. In the forests it is taller with leaves often as big as those of *A. exigua*, but it is not altogether so big a plant.

It occurs in Selangor, Bukit Hitam (Kelsall); Perak, Larut Hills (Ridley 11435, Curtis 2008, 3719, King's coll. 2041); Bujong Malacca (Ridley 9607), Tapah (14101); Telom. Pahang, Kuala Tenok, Tahan river; Kelantan, Kuala Lebir, (Dr. Gimlette); Tomoh (Machado).

*A. capillaris*, Cogn. mss. *A. exigua* var *minor*, King, Materials.

A low glabrous shrub, with slender branches. Leaves in distant equal pairs lanceolate acuminate with a long point, base slightly cuneate, nerves 5 from the base, glabrous on both surfaces, but midrib above minutely pustular, 5 or 6 inches long, 3 inches wide; petiole 1-2 inches long. Inflorescence paniced on a filiform pendulous peduncle with distant slender branches usually simple, bearing 3 or 4 umbelled flowers, occasionally more widely branched with lateral branches 1-2 inches long and branched again, whole panicle 4 to 6 inches long. Pedicels very short. Ovary  $\frac{1}{10}$  inch long. Calyx lobes very short subacute. Petals very small oblong lanceolate acute about half as long as the filaments. Stamens 8 pink, filaments  $\frac{1}{10}$  inch long. Anthers larger cylindric gradually and slightly narrowed upwards blunt base shortly prolonged blunt rounded, a small boss on the back at the base. Capsule urn-shaped cylindric,  $\frac{1}{8}$  inch long, usually with 8 low ribs.



Penang Hill (Curtis 73), (Ridley 5239); Dindings woods near Bruas (Ridley 8364); Perak, Waterloo estate (Ridley 2946); Temengoh Woods (Ridley).

This plant is somewhat variable, and different forms look often very distinct, this however I believe is rather due to locality than to actual varietal difference. The Penang Hill plant is a short plant with short inflorescences. It grows abundantly on the rocky banks on the road to the waterfall. In the Dindings and Waterloo estate woods the panicle is longer and quite capillary and it was from these specimens that Cogniaux gave his manuscript name. At Temengoh we got two forms in one of which the panicle is much branched with distinct slender capillary branches. It is totally different from *A. exigua*, Bl., and in life the bright rose pink stamens and white petals are so conspicuous that no one would take it for the coarse tall green-flowered *A. exigua*, Bl.

*A. porphyranthera*, n. sp.

Shrub, branches slender angled dark colored covered with short scabrous red papillae. Leaves opposite equal elliptic, or elliptic lanceolate acuminate above glabrous except for red scurf on the midrib, beneath nerves and nervules red scurfy, 5 inches long, 2 inches wide or less; petiole slender grooved scurfy 1 inch long. Inflorescence terminal 2-2½ inches long, a lax panicle of 5 to 7 branches, 1-1½ inch long with dense cymes of few flowers on the ends, all scurfy. Braets linear 1/10 inch long. Ovary longer than broad goblet-shaped scabrid. Calyx lobes triangular acute almost mucronate short. Petals lanceolate acuminate as long as the filaments. Stamens 8 all similar, filaments short, anthers 1 3/8 inch long, blue purple, cylindric acuminate straight, base shortly prolonged but no dorsal process. Style filiform, a little longer. Capsule obovoid urn-shaped glabrous with eight ribs. Woods, Ulu Temengoh.

The capsules are subumbellate and much resemble those of *A. exigua* Bl.

*A. Curtisii*, Ridl. *Oxyspora Curtisii*, King. Materials.

A single specimen of this plant was found by Mr. Curtis on the Hermitage hill in Perak, No. 1300 of his collection. It was referred to *Oxyspora* by King on account of its fusiform fruit. In its herbaceous habit, and the similar stamens resembling those of *Allomorpha*. I should prefer to retain it on that genus. The flowers are larger than in most *Allomorphias* and the stamens rather longer. The fruit however is hardly that of *Oxyspora*. It is not simply goblet shaped, but elongate elliptic narrowed above and below and ribbed; certainly different in form from any of this section that I know, but rather suggesting a drawn out capsule of *Allomorpha*.

#### CAMPIMIA N. GEN.

A shrubby plant with a hollow woody stem, leaves opposite equal ovate long petioled. Inflorescence axillary shorter than the leaves, scorpioid, the flowers small on distinct articulations. Calyx tube campanulate hardly lobed, truncate. Petals 4. Stamens 4 equal oblong slightly prolonged below with a linear process at the back running from the keeled connective. Capsule campanulate.

Species 2.

*C. Wrayi*, Ridl. Native of Perak

*C. Scorpioides*, Ridl. *Dreissena Scorpioidea*, Ridl. Stapf. Ic. Pl. 2414. Borneo.

King refers the first species to *Allomorpha* from which it markedly differs. Stapf's *Dreissena Scorpioidea* differs from other species of the genus in its scorpioid inflorescence and from *Dreissena* in having only one appendage to the stamens instead of two.

- C. *Wrayi*, Ridl. This plant is peculiar in having the inflorescences axillary as well as terminal. The habit of the plant is somewhat that of *A. exigua*, Bl. The stem more woody and hollow. The leaves ovate to nearly orbicular, with the petioles curiously margined with cylindric acuminate hairs. The panicles are many flowered, sometimes with rather long 2 inch branches, angled as is the upper part of the stem. The small flowers are secund, and the cymes scorpioid, and the flowers on short pedicels on distinct rounded articulations. The petals are nearly as long as the short stamens, ovate. The stamens are 8, all similar, the anthers short oblong blunt at both ends shortly produced below and with a large spatulate linear process from the back from the keeled connective. The capsule I have not seen actually ripe, but nearly ripe ones are cup-shaped short and broad not ribbed nor narrowed at the top as in *Allomorpha*.

A specimen sent to Cogniaux was labelled by him *Oethocharis scorpioidea*, but I can hardly in the face of its possessing 8 stamens with appendages refer it to that genus. It is undoubtedly much nearer to *Dreissena* in its axillary inflorescence and appendaged stamens, *Dreissena* however has two appendages.

#### PHAULANTHUS N. GEN.

Shrubs, with solid woody stems. Leaves opposite usually equal ovate or lanceolate. Inflorescence not terminal, all axillary shortly peduncled or almost sessile cymes of few flowers. Flowers small. Calyx lobes short 4. Petals 4. Stamens 8 equal and similar bases shortly prolonged with one appendage at the back. Capsule urceolate, dehiscent at the apex with four valves. Seeds obcuneate.

The species included under this were all referred so far as they were described to *Anerincleistus*. But that genus has always terminal as well as axillary flowers in large sized panicles, while in this genus I retain the species with short axillary cymes from the lower part of the stem.

The following are the species I would include.  
*Ph. Helferi*, (*A. Helferi*, Hook. fil). Tenasserim and Pahang.

*Ph. Griffithii*, Ridl. (not seen). Assam.

*Ph. rudis*, n. sp. Malay Peninsula.

*Ph. glabra*, n. sp. Sula.

*Ph. stipularis*, n. sp. „

*Ph. Curtisii*, Ridl. „

*Ph. Helferi*, *Anerincleistus Helferi*, Hook. fil. Triana. p. 75.  
*Cogniaux Melastomaceae*, p. 478.

A branched woody shrub, stems solid covered with closely appressed hairs in the young parts. Leaves ovate or ovate lanceolate acuminate base cuneate or obtuse, 7-12 inches long,  $3\frac{1}{2}$ -6 inches wide, nerves from the base 2 pairs, transverse nervules beneath conspicuous, above sprinkled with rough short hairs, beneath the nerves thickly hairy intervening spaces scabrid hairy. Petiole 1 to 3 inches long, appressed hairy. Inflorescence axillary, flowers in threes on a very short peduncle, pedicel  $\frac{1}{2}$  inch or less. Capsules  $\frac{1}{4}$  inch long urceolate narrowed below the calyx limb, which is broad, with 4 subtriangular lobes. All covered with short rough hairs. Calyx smooth within, apex of capsule deeply sunk. Seeds obcuneate apex truncate base narrowed pale, minutely pustulate.

Pahang, Tahan woods and Khol, Pahang River (Ridley 2336). Identified by M. Cogniaux; it fits his description, too, very well. The fruit is pink and I

believe baccate and indehiscent. The top of the capsule is flat and disc-like and there are no signs of the valves.

*Ph. rudis*, n. sp.

A stout woody shrub 6 or 8 feet tall, stems solid over  $\frac{1}{4}$  inch through, adult glabrous, young parts covered with long rough hairs. Leaves ovate cordate peltate 8 inches long by  $7\frac{1}{2}$  inches wide, apex acuminate, base bilobed with rounded lobes, nerves radiating from the base, 3 pairs, sprinkled with long hairs on both sides, nerves more densely hairy. Petiole 2-3 inches long densely hairy. Inflorescence axillary, an umbell of 4 pink flowers on a very short stout hairy peduncle  $\frac{1}{8}$  inch long, pedicels slender  $\frac{1}{2}$  an inch. Ovary urn-shaped roughly hairy. Calyx lobes 4 connate with short acute points. Stamens 8, filaments slender long. Anthers curved acuminate all similar, bases slightly prolonged and divaricate, appendage dorsal linear. Capsule urceolate pink covered with long rough hairs  $\frac{1}{8}$  inch long, with 4 smooth triangular valves.

Selangor, Ginting Bidai (Ridley 7306); Ginting Peras (7305).

Allied to *P. Helferi*, but distinct in its hairiness and ovate peltate leaves.

*Ph. stipularis*, n. sp.

A shrub with terete stems covered with light brown hairs. Stipules broad orbicular  $\frac{1}{4}$  inch long, backs covered with long hairs. Leaves opposite ovate lanceolate or oblanceolate gradually narrowed to the base which is slightly oblique apex acuminate, nerves two pairs, the lowest intramarginal one from the base, the other pair from  $\frac{1}{2}$  to 1 inch above the base from the midrib, nervules transverse numerous, above drying



black, punctate with numerous scattered hairs dense on the midrib, beneath more hairy, nerves and nervules densely hairy, 5 to 7 inches long 2 inches wide, petiole  $\frac{1}{2}$  to  $1\frac{1}{2}$  inch long, young leaves entirely golden velvety. Inflorescence in small axillary cymes of 2 or 3 flowers on extremely short peduncles. Pedicels in fruit  $\frac{1}{10}$  inch long. Capsule small urceolate covered with short rough hairs valves broad oblong. Flowers not seen.

Tringganu at Bundi (Rostado).

This is very remarkable for the presence of large stipules. The leaves are very variable in shape but are somewhat peculiar in the base running down the petiole.

*Ph. Curtisii*, Ridl. *Anerincleistus Scortechinii*, King. Materials 425.

*A. Curtisii*, Stapf, Kew Bull. 1892, 196.

A shrub with lanceolate leaves and minute flowers, usually green on slender short axillary peduncles never terminal. The capsule is quite that of the other species except its being more or less covered with rough bristly hairs. The plant occurs on the Taiping hills from the base to about 3,000 feet elevation; at Bukit Kapayung near Sungei Siput in Perak, and in the Temengoh woods, and also at Tasek in Province Wellesley (not Penang as given in the Materials), Curtis 412. The latter is the type of the species *Curtisii* which only differs from the Taiping Hills form in its greater hairiness. The plant however varies considerably in this point, and some of the Taiping Hills plants are nearly as hairy as those of Province Wellesley. A specimen collected by Curtis at 3,000 feet on the Taiping hills is nearly glabrous on the upper surface of the leaves only the midrib being strigose. Those from the base of the hill, and from Temengoh are more hairy.



## ANERINCLEISTUS.

The type of this genus is *A. hirsutus*, Korth. of Sumatra, characterised by its axillary and terminal inflorescence, 8 stamens all similar, and capsule with four oblong valves erect in dehiscence. The species undoubtedly allied to *A. hirsutus* are *A. macranthus*, King, *A. pauciflora*, Ridl.

*A. albiflora*, Ridl. from Gunong Berembun in Perak, differs in the dehiscence of the capsule which splits entirely into its segments, and possesses very short valves. Cogniaux to Korthals' species added *A. Helferii*, Hook. fil., *A. Griffithii*, Hook. fil., *A. Beccarii* and *A. dispar*. The first two of these have small axillary cymes and no terminal panicle, and I would exclude them. *A. Beccarii*, Cogn., *A. glomeratus*, King, *A. cordatus*, Stapf, though differing in many minor points from Korthals' type may I think be referred to this genus. *A. floribundus* of King is *Oxyspora macrophylla*, Tri. and *A. sublepidotus* which I have not seen doubtless belongs to the genus.

§ *Coriaceae*. This section of *Anerinacleistus* is very distinct looking in its compact shrubby habit, stiff leaves and few large flowers in a head of peduncled cymes. The capsule is large obconic usually angled and the valves are large and thick.

The species are as at present known confined to the hills of the Malay Peninsula at 4000 feet altitude.

*A. grandiflora*, n. sp.

A shrub or small tree with opposite ovate or elliptic acuminate leaves hardly narrowed at the base, quite glabrous coriaceous 6 to 7 inches long 3 inches wide, nerves conspicuous sunk on the upper surface prominent below, petiole 1 to 3 inches long. Inflorescence terminal stout 4 to 5 inches long, the peduncle 2 to 3

inches in length bearing 3 or four branches with one or more cymes of 3 flowers. Bracts small acuminate. Calyx tube 4-angled narrowed to the base, top broad  $\frac{1}{4}$  inch long and as wide above glabrous, lobes short subovate. Petals broadly oblong ovate mucronulate  $\frac{1}{2}$  inch long. Stamens 8, filaments long filiform  $\frac{1}{4}$  inch long. Anthers as long acuminate upwards all similar, base shortly prolonged, no appendage. Style long filiform. Capsule  $\frac{3}{4}$  inch long with four thick broad valves protruding above the calyx.

Selangor, Semangkok Pass (Curtis 3753); (Burn-Murdoch, Ridley); Gunong Mengkuang Lebar (F. Dennys).

*A. Robinsonii*, n. sp.

A branched shrub. Leaves coriaceous lanceolate acuminate, usually red-scurfy on the nerves beneath, otherwise glabrous, base slightly narrowed, nerves slightly prominent above, more so beneath 4 inches long by one inch wide, petiole half to one inch long. Inflorescence solitary terminal peduncle 4 inches long. Cymes 3, or more in an umbel. Flowers half an inch long white and pink. Calyx tube obconic obscurely ribbed red scurfy, lobes short ovate blunt. Petals ovate oblong truncate shortly mucronulate short. Stamens 8 filaments linear minutely glandular. Anther elongate acuminate yellow basal lobe short, no appendage. Style rather stout and short. Capsule half an inch long with long projecting thick valves.

Pahang, Gunong Tahan 5,500 feet (Robinson).

This plant seems to have been mixed with and distributed under No. 5509, *Oritrephes pulchra*, Ridl. It resembles *A. grandiflora* but the flowers and fruit are smaller stamens shorter and leaves different.

*A. Barnesii*, n. sp.

A shrub with opposite somewhat unequal leaves, coriaceous, lanceolate gradually acuminate narrowed to the base, glabrous six inches long two inches wide, nerves 2 pairs, from the base, and numerous nervules petiole  $1\frac{1}{4}$  inch long. Inflorescence terminal, one to three peduncled cymes; peduncle  $1\frac{1}{2}$  inch long stout angled. Calyx tube  $\frac{1}{4}$  inch long scurfy base narrowed dilated upwards, lobes ovate subacute not very distinct. Petals ovate with rounded apex. Stamens 8, anthers curved acuminate, base rounded, no appendage, filaments shorter than the sepals. Capsule  $\frac{3}{8}$  inch long valves erect projecting well above the sepals.

Pahang, Kluang Terbang (W. D. Barnes), No. 10,875 of my distribution.

Distinct in its narrower exactly lanceolate leaves, and smaller flowers.

*A. fruticosus*, Ridl. Pahang, Tahan mountain, collected by Robinson, also belongs to the group.

## § MOLLIFOLIAE.

*A. collinus*, n. sp.

Bushy shrub about 5 feet tall. Leaves obovate to lanceolate apex acuminate with rather a long point, base cuneate blunt, in equal opposite pairs five-nerved, the nerves pubescent rising from the base, transverse nerves conspicuous, above scabrid, pale or pink beneath 4-6 inches long  $1\frac{1}{2}$ -3 inches wide, petiole  $\frac{1}{2}$  to 1 inch shortly scabrid hairy as are the young parts of the stem. Inflorescence 2 inches long pubescent terminal with 3-5 flowers in one or two whorls. Calyx lobes forming a ring with 5 very short obscure lobes, pubescent. Petals lanceolate  $\frac{1}{2}$  inch long bright pink. Stamens 8 yellow all similar, longer than the petals, filaments short linear, anthers curved elongate acuminate nearly  $\frac{1}{4}$  inch long, a short process at the base on the back. Style filiform

$\frac{3}{8}$  inch long. Ovary  $\frac{1}{8}$  inch long obconic covered with short white appressed hairs. Capsule short cupshaped hairy  $\frac{3}{16}$  inch long, dehiscing at the top, not ribbed. Seeds fawn color, conic angled apex broad truncate with a short lateral point minutely pustular.

Hill woods at Temengoh.

The seeds are narrowed at one end, they dilate upwards to a flat top from one angle of which projects a short process, the sides are angled and squared. There is a very slight difference in size in the stamens making this approach *Oxysepalum*. It is allied to *A. albiflora*, of Gunong Berembun, and both differ from typical *Anerincleistus* by the valves of the capsule.

*Blastus Cogniauxii*, Stapf. Temengoh.

*Sonerila flaccida*, Stapf. Two varieties were met with, one with plain green leaves the other white spotted. It occurs also on Gunong Pulai in Johor and G. Inas, north Perak.

*S. caesia*, Stapf. Temengoh woods.

*Phyllagathis hispida*, King. Banks, Ulu Temengoh. Out of flower.

*Ph. rotundifolia*, Bl. Woods, Temengoh.

*Dissochaeta gracilis*, Bl. Temengoh by the river.

*D. annulata*, Hook. fil. Temengoh woods.

*Medinilla Hasseltii*, Bl. Temengoh.

*Pachycentria tuberculata*, Korth. On trees, Temengoh.

*Memecylon dichotomum*, Clarke. Common in the forests Temengoh, flowers white.

*Memecylon eugeniflora*, n. sp.

A small tree with slender grey branches. Leaves opposite very shortly petioled lanceolate base broad rounded, apex acuminate obtuse glabrous paler on the back, 2½-3 inches long,  $\frac{3}{4}$  inch wide nerves invisible,

petiole  $\frac{1}{10}$  inch long or less. Flowers 4 or 5 together in little axillary fascicles, very shortly peduncled with very small ovate cuspidate bracts. All rose pink. Sepals 4 short ovate obtuse. Petals calyptriform short ovate. Stamens 8. Anthers large reniform flattened laterally, dorsifixed bases prolonged, filaments very short. Style fairly stout cylindric.

Temengoh woods.

A small tree with the habit of *M. dichotomum*, Clarke, but with more lanceolate leaves, and bright pink flowers. Calyx tube pyriform not turbinate as in *M. dichotomum*, Clarke.

#### PASSIFLOREAE.

*Passiflora Horsfieldii*, Bl. Temengoh, in fruit.

*Adenia acuminata*, King. Common, Grit, road to Temengoh and Ulu Temengoh.

#### BEGONIACEAE.

*Begonia clivalis*, Ridl. Sandy banks at Ulu Temengoh. Occurs on sandy banks at Klang Gates, Selangor.

*B. isoptera*, Dry. Very common all through the woods in damp spots.

*B. leucantha*, n. sp.

Rhizome very short and weak under an inch long. Stem short 4 inches long weak, hairy with 3 or 4 remote green leaves on long petioles. Leaf blade ovate cordate unequally lobed entire subacute succulent, 6 inches long, 4 inches wide, the upper ones smaller, above glabrous or with a few scattered hairs, beneath hairy especially on the nerves and edge, petiole 1 to 3 inches long hairy. Flowers terminal on one or two branches on a peduncle  $1\frac{1}{2}$  inch long, branches half an inch glabrous. Bracts at base of peduncle broad oblong, truncate with an



acuminate point hairy, a quarter of an inch long bracteoles lanceolate acuminate hairy. Flowers male, above the female, 2 or 3 on a plant white  $\frac{3}{4}$  inch across. Sepals oblong obtuse  $\frac{1}{4}$  inch long  $\frac{3}{8}$  inch wide. Petals much narrower linear oblong half as long. Stamens in a round capitulum pyriform oblong truncate above narrowed to the short filament. Female flower (nearly over). Petals and sepals shorter oblong truncate subequal. Ovary with narrow triangular wings, 2 celled.

Banks between Kuala and Ulu Temengoh.

*B. variabilis*, n. sp.

Erect caulescent, whole plant a foot tall, stem glabrous. Stipules lanceolate acuminate. Leaves remote long petioled lanceolate acuminate very oblique, apex acute, lower lobe large rounded 4 inches from base of upper lobe to apex, lower lobe 2 inches long, breadth of leaf 3 inches. Upper leaves smaller, and narrower quite glabrous of ten purple, or green spotted with white or plain, petiole  $1\frac{1}{2}$  to 3 inches long slender. Cymes terminal, peduncle slender 2 inches long. Bracts at base of peduncle several, papery lanceolate acuminate ribbed  $\frac{1}{2}$  an inch long. Male flowers in the terminal cymes female on one from a lower axil. Male flowers  $\frac{1}{4}$  inch across. Sepals orbicular ovate obtuse. Petals as long but narrower oblanceolate obtuse. Stamens pyriform truncate. Capsule with three nearly equal low wings (not ripe).

Banks on the track from Kuala to Ulu Temengoh not common. The leaves are variable both in shape and coloring but most are lanceolate acuminate with a large rounded lobe below in a straight line with the edge of the very small upper lobe, so that it looks like a lanceolate leaf with a rounded base with the petiole inserted at the side. The veins on the sepals are dark colored in the dry plant giving it a striped appearance.



CUCURBITACEAE.

*Momordica Cochinchinensis*, Spreng. Banks of the Sungei Kertai.

*Gymnopetalum Cochinchinense*, Kurz. Kuala Kenering.

*Hodgsonia heteroclita*, Hook. fil. Common on the river bank, Ulu Temengoh.

*Melothria perpusilla*, Cogn. Flowers yellow, Ulu Temengoh.

A new record for the peninsula, Native of India, Ceylon and Java.

*M. heterophylla*, Cogn.

Rocks at Kuala Temengoh. Not previously recorded from the peninsula but obtained in Malacca by Hervey many years ago.

FICOIDEAE.

*Mollugo pentaphylla*, L. Common on sand banks in the river at Temengoh, Grit, etc., Lenggong.

UMBELLIFERAE.

*Hydrocotyle javanica*, L. Paths through the wood, Ulu Temengoh.

*H. asiatica*, L. About the village and open ground, Ulu Temengoh.

*Oenanthe laciniata*, Mig. In swampy ground by an old abandoned Sakai clearing. I have met with this too in the Dindings and it is cultivated by the Javanese as a potherb in Singapore. It is probably an introduced plant from Java in the peninsula, but it is curious to find it so far away as Temengoh.

ARALIACEAE.

*Trevesia palmata* var. *Cheirantha*. Woods, Temengoh.

*Heptapleurum heterophyllum*, Seem. Near the river bank in woods, Temengoh.

*Aralidium pinnatifidum*, Ulu Temengoh.

## RUBIACEAE.

*Nauclea purpurascens*, Korth. Banks of the Temengoh in rocky places.

*Greenia Jackii*, W. and A. Ulu Temengoh in dry hill woods.

*Argostemma acuminatum*, King. Lenggong.

var. *pubescens*, differing from the typical form in having the midrib of the leaf and the inflorescence covered with pubescence. Temengoh woods.

*A. diversifolium*, n. sp.

Succulent about 6 inches tall; stem glabrous about 4 inches long. Leaves in a subwhorl from 2 to 5, very unequal in size, succulent, and drying thin, above dark green, beneath pale, glabrous ovate acute, to lanceolate, base rounded or narrowing to the petiole, the largest 5 inches long and 3 inches across, the others smaller; nerves 6 pairs conspicuous, underside of the leaf thickly sprinkled with bundles of raphides. Stipules lanceolate acuminate. Cymes terminal 3 inches or less long many flowered lax; pedicles half an inch long pubescent. Bracts green  $\frac{1}{4}$  inch long lanceolate to ovate oblong obtuse. Sepals lanceolate acute glabrous with numerous raphides bundles, less than half as long as the petals. Corolla lobes lanceolate subacute glabrous white. Stamens considerably longer than the petals  $\frac{3}{8}$  inch long, filaments  $\frac{1}{4}$  of the length of the anther; anther very long curved, base emarginate with rounded lobes, gradually tapering upwards to a point. Style slender filiform with a very small capitate stigma.

Lenggong, (14479).

This is allied to *A. acuminatum*, King, but differs conspicuously in its very much larger flowers, and very long anthers. The leaves are remarkably variable

in size and shape, and in number, but when there are but two they are very different in size.

*A. pictum*, Wall. Banks Temengoh.

*A. subcrassum*, King. Temengoh.

*A. propinquum*, n. sp.

Stem about 3 inches tall erect shortly densely hairy. Leaves lanceolate acute, base narrowed finally obtusely unequally bilobed, sub-coriaceous, above glabrous, beneath especially on the nerves hairy, nerves 10-11 pairs, midrib stout densely hairy 4 to 6 inches long  $2\frac{1}{2}$  inches wide, petiole  $\frac{1}{2}$  to  $\frac{3}{4}$  inch long woolly hairy; opposite (lesser) leaf  $\frac{1}{4}$  inch long sessile lanceolate acuminate. Stipules lanceolate acute resembling the smaller leaf. Inflorescence terminal on a peduncle 4 inches tall or less, pubescent cymose. Cymes, 1 or 2, 2 inches long, pubescent of cymules of three flowers each. Bracts linear pubescent. Corolla and stamens not seen. Ovary urn-shaped with short triangular lanceolate sepals.

Temengoh woods, out of flower. I have the same plant from Bundi in Tringganu where it was collected by Mr. Rostado.

The leaves of the Tringganu plant are rather narrower than those of the Perak one only an inch across and more acuminate upwards. The plant is allied to *A. spinulosum*, Clarke, differing in its petiolate leaves and pubescence.

*Hedyotis vestita*, R. Br. Paths by the river, Temengoh.  
Flowers light violet.

*H. stipulata*, R. Br. Rocks in the river Sungei Kertai.  
Flowers white.

*H. capitata*, Upper Camp, Ulu Temengoh.

*H. connata*, Wall. Temengoh woods and banks along the road between Grit and Lenggong. This plant which I identify from description has been very incompletely described, the flowers not having been described at all. It is a very pretty little plant, and extremely different from any other *Hedyotis* here in its comparatively large rosy flowers. In neither the Flora of British India nor in the Materials is the corolla described at all. A complete description therefore may perhaps be advisable. I met with two forms. That at Temengoh was much longer and with more distant nodes and more lanceolate leaves; the one on the track near Grit more dwarfed and compact with oblong or oblong lanceolate leaves. Stems prostrate a foot or more long or much shorter, rooting at the nodes, the tip ascending often branched. Leaves in pairs, except at the top where they form a whorl of 4 or 5, sessile or very shortly petioled, acute slightly narrowed at the base, 1-2 inches long  $\frac{1}{2}$  inch wide thinly coriaceous and stiff, nerves very inconspicuous, pubescent beneath otherwise glabrous. Stipules cup-shaped with several 12 or more bristly setae. Flowers in a dense head surrounded by the whorl of leaves, and mixed with long slender scabrid bristles. Calyx lobes lanceolate acuminate broad 4 margins scabrid. Corolla  $\frac{1}{4}$  inch long rose pink, tube cylindric lobes 4 or 5 oblong obtuse, mouth and base of lobes densely covered with white woolly hairs. Stamens 5 adnate to tube with short filaments included anthers linear oblong. Style filiform with 2 short arms papillose inside. Capsule ellipsoid, 2 celled. Seeds very numerous black irregularly angled punctate.

King calls the leaves membranous, Hooker coriaceous. They are stiff and hard when dry, much like those of *Spermacoce hispida*. The flowers are dimorphic. The stamens being often at the base of the tube instead of near the mouth.

It is met with in Burmah, Mergui, and the Lankawi islands as well as Perak.

*Ophiorrhiza rosea*, n. sp.

Whole plant about a foot tall, often much branched, stem woody at base, above pubescent with short incurved hairs. Leaves lanceolate acuminate at both ends, lower ones often unequal, upper ones equal, 3-4 inches long 1 inch wide, above quite glabrous, dark green, beneath usually red, (occasionally pale whitish) midribs and nerves scurfy, petiole  $\frac{1}{4}$ - $\frac{1}{2}$  inch long. Stipules setaceous pubescent. Cymes solitary terminal or axillary also pubescent, shortly peduncled  $\frac{1}{2}$ -1 inch long, branches divaricate short, lengthening in fruit to 1 inch long. Calyx urceolate with very short lanceolate teeth, pubescent. Bud narrow cylindric. Corolla  $\frac{1}{4}$  inch long red, cylindric slightly dilated upwards minutely pubescent, lobes short oblong rounded 5. Anthers linear base cordate nearly as long as the filament. Capsule  $\frac{1}{8}$  inch across linear oblong, sinus obsolete or very nearly so glabrous not margined.

Abundant in the Temengoh woods. A form in the Kuala Temengoh woods had longer narrower leaves covered with very short hairs with broad bases.

This species is nearest to *O. argentea*, Wall. *O. Harrisiana* var *argentea*, differing in its pubescent stem, and scabrid midrib, pink leaves and red flowers, setaceous stipules. I do not see how the *O. argentea*, Wall, as represented in the peninsula by the specimens quoted by King can be *O. Harrisiana* if the figure Wight's Icones No. 1162 represents the latter plant. Wight's figure shews a creeping plant not a small bush as *argentea* is. The whole genus is a very difficult one, the species seeming to run into each other with no very clear distinctive characters, and wants very careful critical study.



*Ophiorrhiza Mungos*, L. said by King to be found in all the provinces, was based on a tall Ceylon plant, which does not closely resemble anything I have seen in the peninsula, and not at all the plant sent out by King as *O. Mungos*.

I have a large series of the Malay peninsula species in the Singapore Garden Herbarium and find they sort out to a large extent according to districts in which they occur, and thus are probably specifically distinct.

*O. erubescens*, Wall. Temengoh Woods.

*Mussaenda oblonga*, King. An erect bush in forest by the river, Ulu Temengoh.

*M. glabra*, Vahl. Apparently quite absent at Ulu Temengoh, seen only further down the river near Kuala Temengoh in old village sites.

*Urophyllum macrophyllum*, Korth. Temengoh woods.

*U. corymbosum*, Korth. Ulu Temengoh woods. I certainly think this should be kept as a distinct species from *U. macrophyllum* of which King and Gamble make it a variety.

*U. glabrum*, Wall. Temengoh.

*U. streptopodium*, Wall. var *glabrum*, Temengoh woods. This form resembles typical *U. streptopodium* but is quite glabrous.

*Adenosacme longifolia*, Wall. *A. malayana*, Wall. Temengoh woods.

There are two forms of this plant readily distinguishable in life but difficult to separate from herbarium specimens. One is the white flowered form of the plains and of the south of the peninsula, occurring in Singapore and Johor. The other is more of a mountain plant with conspicuously yellow flowers. This is the Temengoh plant, which is also a rather exceptionally hairy



one. Wallich's *A. malayana* was based on a Penang plant, and the plants from Penang belong to the yellow flowered form.

*Gardenia tentaculata*, Hook. fil. River bank Kuala Kenering.  
Common on muddy river banks all over the peninsula.

*Gardeniopsis longifolia*, Miq. Temengoh woods, and Lenggong.

*Petunga longifolia*, De C. Ulu Temengoh.

*Webera grandifolia*, Hook. fil. Ulu Temengoh.

*Canthium aciculatum*, n. sp.

A shrub with slender branches covered with fine appressed hairs, spines straight needle like brown with paler tips half an inch long. Leaves ovate to lanceolate acuminate with a long point, base rounded 2 inches long by one inch wide, nerves 6 pairs glabrous, petiole  $\frac{1}{8}$  inch long, stipules lanceolate with a long subulate point. Flowers small in axillary cymes of 2 or 3 flowers,  $\frac{1}{2}$  inch long, pedicels half as long pubescent. Calyx cupular hardly lobed, half as long as the corolla tube. Corolla tube thick and short, broad lobes 5 nearly as long, lanceolate triangular subacute fleshy. Stamens 5 nearly sessile, filaments very short in the mouth of the tube, anthers large oblong with a short point glabrous. Pistil; ovary cylindric pubescent, style stout, stigma capitate grooved. Disc annular. Corolla tube silky hairy within. Berry usually 2 seeded  $\frac{1}{4}$  inch long.

Lenggong.

A weak slender branched plant with small inconspicuous flowers.

*Ixora opaca*, Br. Lenggong.

*I. stricta*, var. Banks of the Temengoh river. Flowers light orange.

The plant which I take to be the true *Ixora stricta*, Roxb. grows in forests here and there over the peninsula. I have it from Singapore; Seremban (No. 5004);

Johor, Tana Runto; Malacca at Batang Malacca (Derry 257), Ayer Panas (Derry 84); Pahang, Tahan river (2227) and Penang Hill 7092 of my collections.

This plant has comparatively small flowers, the tube slender, the lobes short, often subacute, the leaves broad, but as we go up the rocky streams of the higher lands we find a plant which differs in its habit, size of flowers, and the form of its leaves which may be called *var montana*.

This is a straggling shrub with narrow lanceolate leaves gradually acuminate for a long way, 6 inches long and one inch wide, the corolla tube is 2 inches long, the limb  $\frac{7}{16}$  inch across. The typical low-country form has elliptic acuminate to lanceolate leaves and a corolla tube only an inch long and the limb  $\frac{1}{2}$  inch across. The difference is so great that at first sight one would hardly identify them as the same species, but there are certainly intermediate stages and I cannot separate them definitely.

*Pavetta indica*, var *polyantha*. Temengoh and the road to Grit from Lenggong.

*Morinda tinctoria*, L. Common in the Village, Temengoh.

*Spermacoce scaberrima*, Bl. Ulu Temengoh.

*S. ocymoides*, Burm. Temengoh.

*Geophila reniformis*, Don. Woods Temengoh.

*Lasianthus stipularis*, Bl. Temengoh woods. A form with almost obovate leaves.

*L. inaequalis*, Bl. Temengoh and Lenggong forests.

*L. flavicans*, King and Gamble, Temengoh.

The form here has much narrower and longer leaves than in the Singapore form. The leaves are 9 inches long by  $2\frac{1}{2}$  inches wide. The same form was also collected at Taiping.

*L. constrictus*, Wight. At Ulu Temengoh.

King describes this as having subcylindric pyrenes but the plants sent out by him and quoted by number, have pyrenes angled as usual in the genus, and remarkably verrucose.

*L. appressus*, Hook. fil. Ulu Temengoh.

*L. crassinervi*, n. sp.

Stems  $\frac{1}{5}$  inch through densely woolly hairy. Leaves coriaceous oblong lanceolate acuminate, base rounded above glabrous, shining when dry, nerves impressed; beneath shortly hairy, nerves elevated conspicuously as are the transverse nervules, all covered with long hairs pale, nerves 13 pairs, leaf 6 inches long  $1\frac{1}{4}$ - $1\frac{3}{4}$  inch wide, petiole woolly thick  $\frac{1}{2}$  inch long. Stipules lanceolate densely hairy narrow not persistent. Cymes longer than the petiole compact sessile. Bracts persistent narrowly lanceolate hairy  $\frac{1}{4}$  inch long. Calyx hairy. Corolla not seen. Fruit globular not narrowed at either end glabrous  $\frac{1}{2}$  inch through. Pyrenes 4, warty rugose.

Ulu Temengoh forests, (14487).

This species allied to *L. appressus*, Hook. fil. differs in the size of the leaves and in the form of the pyrenes.

*L. glaber*, n. sp.

A shrub, stem terete glabrous. Leaves thinly coriaceous elliptic or lanceolate acuminate acute base cuneate glabrous, nerves conspicuously elevated beneath, 6 inches long, 2 inches wide glabrous or with minute appressed hairs, petiole  $\frac{1}{2}$  inch long on the lower leaves and shorter above. Stipules lanceolate acuminate margined with long yellow hairs  $\frac{3}{4}$  inch long. Bracts nearly as long lanceolate linear hairy. Flowers several together very shortly pedicelled. Calyx ampliate urceolate with 5 long acuminate points as long as the tube

hairy. Corolla tube twice as long as the calyx with the lobes  $\frac{1}{4}$  inch long white glabrous, lobes 5 oblong acute densely white hairy within. Stamens five exsert, anthers oblong, pollen apparently white.

Fruit  $\frac{3}{16}$  inch long obovoid narrowed at the base glabrous, apex very shortly beaked by the remains of the calyx, pyrenes 4 rough.

Temengoh woods (14490).

Near *L. flavicans*, King, but nearly perfectly glabrous and corolla lobes, and stamens 5.

*L. sordidus*, n. sp.

Shrub with stems densely appressed hairy, hairs yellowish. Leaves lanceolate acuminate base cuneate above glabrous beneath with the nerves appressed hairy 4-5  $\times$  1 $\frac{1}{2}$  inches, nerves 6 pairs elevate beneath transverse nerves conspicuous. Petiole  $\frac{1}{8}$  inch hairy. Stipules lanceolate acuminate hairy. Cymes short. Bracts lanceolate hairy. Calyx lobes lanceolate hairy,  $\frac{1}{2}$  as long as corolla tube. Corolla  $\frac{1}{4}$  inch long tube minutely pubescent lobes oblong densely woolly 5.

Fruit subglobose equally pointed at each end  $\frac{1}{8}$  inch long when dry, hairy, pyrenes 4 angled on inner face slightly roughened.

Ulu Temengoh (14488).

Like the last but much more hairy, stipules and bracts smaller more hairy. Corolla lobes 5.

*Psychotria sarmentosa*, var. Lenggong.

This plant differs from the common Southern Peninsula form in its narrower, thinner leaves with fewer nerves and quite glabrous inflorescence.

I have it from Penang, Kamposa in Kelantan, Kedah, Perak and Bangtaphan in Siam (collected by Dr. Keith).

*Ps. ascendens*, n. sp.

Stems slender climbing and rooting on tree trunks, above pubescent. Leaves ovate subacute base rounded 1-1½ inch long ½-1 inch wide, above glabrous, nerves depressed, beneath pubescent especially on the nerves, nerves slender 7 pairs meeting within the margin in loops, petiole very short ½ inch or less long pubescent. Stipules very small pubescent caducous. Cymes lax on slender peduncles pubescent, peduncles 1 inch or less. Whole cyme about 1½ to 2 inches long, branches spreading. Bracts lanceolate pubescent, ½ inch long. Bracteoles linear smaller. Pedicels pubescent ½ inch long. Calyx tube short campanulate, 5 lobed lobes acute. Corolla ½ inch long, lobes 5 oblong obtuse pubescent outside, as long as the tube inside the tube, mouth woolly. Anthers 5 subsessile. Fruit ¼ inch long elliptic narrowed at the base and slightly often towards the tip with 8 grooves.

Temengoh, creeping on tree trunks low down.

This plant resembles closely one distributed from the Buitenzorg gardens by Koorders under the number 29375b and the name *Psychotria* ? *laxiflora*, Bl., but this plant is quite glabrous. Now *Ps. laxiflora* is described by Blume as having the leaves glabrous and narrowed at the base which neither the Temengoh, nor Koorders' plant has. In the Materials, King and Gamble describe *P. laxiflora*, Bl., as having 4 sepals, corolla lobes and stamens. The number of parts is not mentioned in Blume or Miquel's description, and Koorders' plant has 5 calyx lobes on the fruit. I have seen no plant corresponding to Blume's and Miquel's descriptions in the Malay peninsula and the specimens Singapore (Ridley 13 and 4828), given in the Materials as *Ps. laxiflora*, Bl., are both *Gaertnera viminea* and part of the description of the *Psychotria* at least



seems to apply to the *Gaertnera*. I have not seen the Perak plants quoted in the Materials.

*P. montana*, Bl. In fruit, Temengoh.

*P. stipulacea*, Wall. Woods, Kertai river and Temengoh.

#### STREBLOSA, Korth.

The genus *Streblosa* was founded by Korthals for three or four plants allied to the genus *Psychotria* but differing notably in the axillary inflorescence. Blume referred *S. tortilis*, Korthals to the genus *Psychotria* and King and Gamble as well as others followed this. Dr. Stapf however in the Flora of Kinabalu, Trans. Linn. Soc. IV. 182. Pl. XIII. A, in making the new species, *S. urticina*, urges that the old genus should be restored. This I think is advisable and the genus would then comprise the following species.

1. *S. tortilis*, Korth. Kruidk. Arch. II. 246 from Penang, Perak and Sumatra.

(The Singapore, Lobb. locality is doubtless wrong. Lobb. collected in Penang and doubtless got the plant there. It does not appear to occur in Singapore).

2. *S. hirta*, n. sp. Penang, Perak.
3. *S. pubescens*, n. sp. Malay Peninsula.
4. *S. urticina*, Stapf. Kinabalu.
5. *S. bracteata*, n. sp. Borneo.
6. *S. undulata*, Korth. Borneo.
7. *S. polyantha*, Korth. Sumatra.

1. *S. tortilis*, Korth. is fully described in the Materials for a Flora of the Malay Peninsula under the name *Psychotria tortilis* Bl. It occurs in Penang and Perak, a closely allied plant I met with in the Tahan Valley and along the Perak river at Pulau Tawar, seems to me to be specifically distinct, I describe it under the name of



2. *St. hirta*, n. sp.

Stem unbranched about a foot tall, woody below, and glabrescent hairy above  $\frac{1}{8}$  inch through at the base. Leaves lanceolate acuminate, narrowed at the base, 4-6 inches long  $1\frac{1}{2}$ -2 inches wide, nerves 8-9 pairs, above minutely punctate, and sprinkled thickly over with long pale hairs, beneath similar but the nerves very densely hairy, petiole  $\frac{1}{2}$  an inch long, hairy. Stipules forming a broad cup bifid on both sides, about a third of their length, tips cuspidate glabrous. Panicle short dense hairy  $\frac{1}{2}$  inch through. Bracts lanceolate hairy narrow. Pedicels hairy much longer than the calyx. Calyx campanulate very small with 5 ovate lobes as long as the tube, hairy. Fruit hairy subglobose flattened at the top, grooved between the 2 cocci.

From *S. tortilis*. Korth. this differs in its hairy narrower leaves and hairy fruit, not brown streaked and very much broader stipules forming a cup.

3. *S. pubescens*, n. sp.

Stem about a foot tall, woody, often taller, young parts red hairy, old portions glabrous swollen at the nodes,  $\frac{1}{4}$  inch through. Leaves ovate acute base cuneate 6 inches long, 3 inches across, herbaceous above glabrous, minutely pustulate beneath shortly scurfily red pubescent on the nerves; nerves about 12 pairs slender subhorizontal; petiole 1 inch long pubescent. Stipules papery lanceolate acuminate,  $\frac{1}{4}$  inch long glabrous except for a pubescent keel. Flowers in dense axillary panicles from the axils of fallen leaves, 1 to 2 inches long, the branches growing as the fruit develops, all covered with red pubescence. Rachis flexuous with flowers nearly sessile in pairs. Bracts lanceolate acuminate with glandular hairs on the edges, keel, and back. Flowers very small  $1\frac{1}{10}$  inch long, pedicels very short and thick. Calyx very short campanu-

late with 5 short acute lobes tufted with hair. Corolla very short tube cylindric, lobes 5 oblong rounded at the tip pubescent outside white. Stamens shorter than the corolla, filaments slender rising from near the base of the tube. Anthers as long as the filaments. Style shorter stout thick with 2 oblong rounded flat white stigmatic arms. A disc of 5 pinkish reniform glandular bodies surrounding the style base, becoming a circle in the fruit. Fruit hairy, ovoid. Seeds 2 elliptic ovoid dark brown minutely punctate.

*Streblosa.*

Johor, Gunong Panti; Perak, Temengoh Woods; Penang, Balik Pulau (Ridley 9425); Dindings at Telok Serah.

Very distinct from *S. tortilis*, Korth. in its being woody, and the Dindings form has narrower more lanceolate leaves, long acuminate at the base.

*S. urticina*, Stapf. This is given in the original description as herbaceous and scandent. The specimen from Kinabalu of Haviland's collection in the Herbarium of the Botanic Gardens, Singapore, is decidedly woody. I obtained plants at Puak in Borneo (12430 of my collection) and at Lundu (12432) which I am unable to separate from *S. urticina*. They are more robust with larger leaves, the stem quite woody and erect.

I have another species from Sarawak which I will describe here.

*S. bracteata* n. sp.

Stem tall over 18 inches long woody glabrous, nearly  $\frac{1}{4}$  inch through. Leaves ovate lanceolate, subacute narrowed to the base, 6-7 inches long 4 inches wide glabrous except for a little scurfy pubescence on the midrib, nerves slender 20 pairs, petiole 1-1 $\frac{1}{2}$  inch long. Stipules broad glabrous, oblong deeply bifid with the

lanceolate points ending in subulate cusps,  $\frac{1}{2}$  inch long. Panicles dense an inch long, few branched on slender scurfy peduncles half an inch long. Bracts oblong obtuse glabrous longer than the flowers. Pedicels longer than the flower pubescent. Calyx urn-shaped pubescent, with 5 short ovate lobes much shorter than the tube. Corolla and stamens not seen. Fruit  $\frac{1}{10}$  inch long elliptic narrowed to the tip glabrous, with 8 ribs longer than broad.

Borneo, Sarawak, Jambusan (12437) and Bau (11741) of my collections.

This is a very distinct plant in its almost entirely glabrousness, and its large oblong bracts. It appears to be most closely allied to Korthals' *S. undulata* described in the above quoted paper. I have seen no specimen of his, nor the original paper in which it was described but the description is given in Miquel's Flor. Ind. Bat. Vol. II p. 294 under Psychotria as follows.

*S. undulata*, Korth. "Folia elliptica undulata subtus in nervis hirsuta, stipulae ovatae acuminatae ciliatae, flores in axillis densi conferti, bracteis oblongis sustenti."

Borneo ad Sakoembang.

Now this though resembling *S. bracteata* in its peculiar bracts, differs in the nerves beneath not being hairy, and the form of the stipules so I conclude Korthals did not intend *S. bracteata* by his description of *S. undulata*.

The description of his *S. polyantha* in the same publication is as follows. "Caulis nodosus hirsutus, folia ovata utrinque acuta, supra sparse subtus in nervis dense hirsuta, stipulae rotundatae undulatae, flori in racemis abbreviatis conferti." Sumatra ad Singalang. This most resembles *S. pubescens* but that has glabrous upper sides to the leaves and lanceolate acuminate stipules.

COMPOSITAE.

- Vernonia cinerea*, Less. Temengoh.  
*Elephantopus scaber*, L. Kampong, Temengoh.  
*Ageratum conyzoides*, L. Common.  
*Blumea balsamifera*, De C. Abundant in the village, Ulu Temengoh.  
*Bl. lacera*, De C. Village, Temengoh.  
*Bl. membranacea*, De C. Not common, a few plants on the track by the Temengoh river, above the village. Flowers bright yellow.  
*Emilia sonchifolia*, De C. Temengoh.  
*Gynura bicolor*, De C. Village, Temengoh.  
*Spilanthes acmella*, L. Track through the woods, Temengoh.  
*Bidens pilosa*, L. Sakai clearings, Temengoh river.

CAMPANULACEAE.

- Lobelia affinis*, Wall. Common in damp spots. Near the Temengoh river and Sungei Kertai.  
*Pentaphragma Scortechinii*, King and Gamble, Banks at Ulu Temengoh.

MYRSINEAE.

- Maesa ramentacea*, Wall. A variety with larger leaves than usual. Sungei Kertai.  
*M. striata*, Mez. At Lenggong. This is recorded from Penang, and Perak, and also from Sumatra. It is by no means common.  
*Labisia pumila*, Benth. Temengoh woods.  
*Ardisia longepedunculata*, King. At Temengoh, only once before collected.

- A. villosa*, Roxb. Temengoh woods.  
*A. suffruticosa*, Ridl. Growing in masses on banks by the Temengoh track between Kuala and Ulu Temengoh. Also occurs in South Johore.

## EBENACEAE.

*Diospyros trunciflora*, n. sp.

A small tree. Leaves elliptic lanceolate acuminate base slightly narrowed thinly coriaceous 9 inches long 3 inches wide quite glabrous drying grey and shining, nerves about eleven pairs, joining at the apex in intramarginal loops, reticulations distinct, petiole  $\frac{1}{8}$  to  $\frac{1}{4}$  inch. Inflorescence in very short cymes in large tufts on the old wood of the trunk. Peduncles  $\frac{1}{8}$  inch long or less covered with red hair. Bracts minute thick ovate. Male flowers not seen. Female flowers. Calyx lobes 4 ovate subacute nearly  $\frac{1}{8}$  inch long hairy. Corolla very small hairy, ovary conical densely hairy. Fruit ovoid glabrous black when dry an inch through, the apex alone retaining its hairs. Calyx lobes  $\frac{1}{4}$  inch long triangular reflexed densely covered with yellow hairs.

Lenggong. I have met with it also in Pahang on the Tahan river. In the Dindings on Gunong Tungal, (no 9447 of my collection), in Perak at Kuala Dipang (9716) and from Tampin hill collected by Goodenough (No. 1858).

I have not been fortunate enough to get male flowers, so the description is incomplete, but it is nearest I think to *D. caliginosa*, Ridl.

## OLEACEAE.

- Jasminum bifarium*, Wall. River banks, Ulu Temengoh.  
*Linyoiera pauciflora*, Clarke. Woods, Ulu Temengoh.



## APOCYNACEAE.

*Rauwolfia perakensis*, King and Gamble. Limestone rocks, Lenggong. Flowers pinkish.

*Dyera costulata*, Hook. fil. A few small trees about Ulu Temengoh.

*Ervatamia peduncularis*, King. Woods by the Temengoh and Kertai rivers.

*E. cylindrocarpa*, King and Gamble. Woods, Temengoh.

*Chonemorpha macrophylla*, Don. Temengoh.

*Wrightia laevis*, Hook. fil. Ulu Temengoh, Flowers white.

*Ichnocarpus ovatifolius*, A. D. C. Scrambling over trees by the Temengoh river.

## ASCLEPIADEAE.

*Marsdenia tinctoria*, Br. Temengoh.

*Pentasacme caudatum*, Wall. On rocks in the rivers, Temengoh and Kertai.

*Gymnemaflava*, n. sp.

Stem slender climbing long covered with short hairs. Leaves ovate acuminate base rounded herbaceous glabrous 1-2½ inches long by 1 inch wide, nerves 3 pairs, apices inarching some way from the margin, petiole half an inch long. Peduncles axillary slender 1 inch long pubescent with one or two pedunculated cymes, peduncles ½ inch long. Flowers small yellow pedicels ½ inch long pubescent. Sepals free to the base ovate pubescent, as long as the corolla tube. Corolla campanulate with narrow linear twisted lobes obtuse rather fleshy pubescent, whole corolla nearly ¼ inch long. Corona of corolla none. Staminal corona cylindric, connectives prolonged oblong rounded at the tip, longer than the low style apex. Pollinia in pairs, pyriform waxy pendulous, pollen carriers small horny, dark colored.

Temengoh on the river bank climbing over trees.



*Stephanotis parviflora*, n. sp.

Stems creeping and rooting at the nodes with fine roots, bark when dry corky rugose fawn colored with lines of transverse raised dots, pubescent hairy. Leaves in distant pairs 3 to 4 inches apart, coriaceous ovate acute base rounded, above glabrous or when young sprinkled with long hairs, beneath hairy especially on the midrib and nerves, nerves invisible above, beneath one pair ascending from the base, and two pairs above more widely spreading, 2 to 3 inches long  $1\frac{1}{4}$  to 1 inch wide; petiole thick hairy half an inch long. Inflorescence on a stout peduncle hairy and 1-3 inches long, raceme up to half an inch long glabrous. Bracts small ovate. Flower waxy white on a short stout pubescent pedicel. Calyx lobes pale, glabrous lanceolate shorter than the corolla tube. Corolla  $\frac{3}{4}$  inch across, tube  $\frac{3}{10}$  inch long dilate urceolate lobes lanceolate acute hairy outside and rather thickly sprinkled with stellate hairs within. Staminal corona from the base of the tube and projecting to the tube mouth. Corona of five processes with a short filament at the base, then oblong thick grooved and winged on the inner face above prolonged into a bifid linear process attached on the inner face to the style apex. Anthers with a thin oval rounded process shorter than the corona process. Pollinia decurved pyriform, in pairs on the dark brown pollin carrier. Style apex short conical shorter than the coronal processes.

Perak. At Temengoh and at Tapah, climbing on trees.

The distribution of the genus *Stephanotis* is a very remarkable one. Two or three species are recorded from Madagascar, two including the present one from the Malay peninsula, one from Borneo and one from Cuba, one from Japan and one from Hongkong.

The other Malay peninsula species is *S. Maingayi*; Hook. fil, a plant which has only twice been met with, once by Maingay in Malacca but exactly where is not recorded and once at Changi in Singapore by Hullett. No one else has apparently ever seen it. Many years ago I visited with Mr. Hullett the spot where he found the jungle trees draped with this beautiful species, but neither then nor later could we find any of it, and since then this spot has been destroyed for some minor cultivation. As the flowers are over two inches across and pale yellow, the plant would be conspicuous enough, and possibly it is a shy flowerer and might be overlooked out of flower.

*S. parviflora*, I have twice met with at Tapah, it was growing abundantly over a tree by a stream on the roadside but in spite of all searching I could only find one flower and one bud. At Temengoh the plant collector got a single specimen with one flower. It is evidently a shy flowerer. In general appearance both in foliage and flower, it resembled a very small form of *Hoya coronaria*, but examination showed it was no *Hoya* but a true *Stephanotis* very distinct from any other species, in the small size of its flowers, its short corolla tube, the long staminal corona, visible and almost projecting beyond the mouth of the tube. The staminal column is peculiar in having the processes terminating in rather a long oblong bifid limb, much overtopping the style apex.

*Hoya perakensis*, n. sp.

Stems slender creeping and rooting. Leaves ovate acute coriaceous glabrous base broad truncate rounded  $4\frac{1}{2}$  inch long 3 inches wide, nerves from the base 5, with few arched secondary nerves, drying brown with recurved edges, petiole thick  $\frac{1}{4}$  inch long. Raceme thick 2 inches long, of which the peduncle is  $\frac{3}{4}$  inch, all glabrous, umbell 1 inch across many flowered, pedicels slender  $\frac{1}{2}$  inch across. Sepals ovate lanceolate

obtuse pubescent very short. Corolla  $\frac{3}{8}$  inch across lobes triangular acute minutely pubescent outside, glabrous within. Corona of 5 processes inflated adnate at base staminal column, lower lobe fleshy horizontal lanceolate sublobed at base thick elevated in the centre. Upper lobe tooth-like  $\frac{1}{3}$  length of the lower lobe, 2 valved below. Staminal column short, anthers incumbent on the style apex. Anther cells divergent appendages linear oblong, tips scarious. Pollen masses narrow oblong linear flat straight attached by very short horn-shaped caudicles to the dark brown elliptic carriers.

Temengoh and Kuala Kenering, allied to *H. Forbesii*, King.

*H. revoluta* Wt. Kuala Kenering.

*Dischidia pubescens*, n. sp.

Stem long creeping slender pubescent. Leaves lanceolate thinly coriaceous acute base usually rounded  $1\frac{1}{4}$  inch long  $\frac{1}{2}$  inch wide glabrous above, hairy beneath at the base and edge with white hairs, or glabrescent nerves invisible above, beneath two ascending from the base and meeting two pairs in reticulation near the margins, petiole  $\frac{1}{8}$  inch long. Peduncle  $\frac{1}{8}$  inch long stout. Pedicel  $\frac{1}{10}$  inch long. Sepals very small ovate lanceolate obtuse hairy. Corolla tube  $\frac{1}{8}$  inch long dilated at the base narrowed upwards gradually, lobes linear narrow all glabrous, pustular, tube villous within, lobes glabrous. Corolline corona of five thin membranous, processes broad at the top, spathulate with two deflexed arms. Staminal column elongate, anther wings oblong, anther cells. Pollinia falcate pyriform, caudicles narrow carriers large shorter than the pollinia. Style apex conic rather long.

Temengoh woods.

Allied to *D. Scortechinii*, but the corolla is not villous and the leaves are hairy.

BORAGINEAE.

*Cordia myxa*, L. Banks of the river Temengoh. King and Gamble suggest that this is an introduced plant. It may be so about Singapore and Malacca, but it is very improbable that it has been introduced at Ulu Temengoh.

CONVOLVULACEAE.

*Merremia hastata*, Hallier. Rocks at Kuala Temengoh.

SOLANACEAE.

*Solanum involucreatum*, Bl.

Cleared ground round villages, Grit and Ulu Temengoh.

I have never before met with this plant in the Peninsula nor is it previously recorded.

*S. aculeatissimum*, Jacq. Open ground near the Temengoh river.

This is only recorded in the Materials for a flora of the Malay Peninsula from Singapore collected by G. Thompson, and is not represented in the Calcutta herbarium. It is not uncommon on the sea coast of Singapore and has long been in cultivation thence in the Botanic Gardens. It is usually found near or in cultivated ground, but it is not valued by natives and seems I think to be indigenous. Its globular scarlet fruits make it very attractive. The flowers are white.

*S. verbascifolium*, L. Abundant in the village Temengoh.

SCROPHULARIACEAE.

*Adenosma coeruleum*, Benth. Woods by the Temengoh river.

*Limnophila erecta*, Benth. Ricefields, Temengoh.

*Torenia mucronulata*, Benth. Abundant by the track near Ulu Temengoh.

*T. polygonoides*, Benth. Abundant along the track to Ulu Temengoh, covering the ground.

Both of these with *Bonnaya reptans* occurred in large patches along the elephant track through the forest and I judge from their appearance have been transported thither by the elephants.

*T. peduncularis*, Benth. Kuala Temengoh on the borders of the river, and on the rocks in the Perak river below this, a pale washed-out looking flower.

*T. atropurpurea*, Ridl. Ulu Temengoh, scarce.

*Vandellia crustacea*, Benth. Common, Ulu Temengoh.

*V. hirsuta*, Benth. In cultivated sandy spots, Kuala Temengoh.

*V. mollis*, Benth. Along tracks by the Temengoh river. Apparently rare in the peninsula for it has hitherto only been collected by me at Rawang in Selangor.

*V. pedunculata*, Benth. In wet spots by the ricefields, Ulu Temengoh.

*Artanema angustifolium*, Benth.

This pretty plant is common along the river banks at Kuala Kenering and Temengoh.

*Curanga amara*, Juss. Borders of woods by the track along the Temengoh river, Ulu Temengoh.

*Bonnaya brachiata*, Link. Sandy paths, Ulu Temengoh.

*B. reptans*, Spring. Abundant along the elephant track by Ulu Temengoh. King gives "Corolla purple." It is pale azure blue.

*Scoparia dulcis*, L. Common in the villages and along the river bank, Ulu Temengoh.

*Microcarpaea muscosa*, Br. Common in ricefields, very small, Ulu Temengoh.



LENTIBULARIACEAE.

*Utricularia bifida*, L. Rocks by the Perak river below Kuala Temengoh.

GESNERACEAE.

*Aeschynanthus marmorata*, Moore. On tree at Temengoh.

*Ae. radicans*, Jack. Hanging from trees over the Kertai and Temengoh rivers.

*Didymocarpus ramosa*, Ridl. Common on banks at Temengoh. Flowers light yellow.

*D. crinita*, Jack. A form with silkier leaves than usual. Temengoh.

*D. bombycina*, Ridl. The commonest species in the district, usually about 6 inches tall. The flowers were pale bluish white, very much resembling those of the common form of *D. crinita*, Jack. A plant with much larger leaves in fruit found in the same district, is I think an unusually large form only.

*D. kompsoboea*, Clarke. A big stout plant in fruit only, occurred in some of the valleys running through the hill woods at Temengoh. It exactly resembled the Pahang plant.

*Chirita caliginosa*, Clarke. Limestone rocks at Lenggong.

*Stauranthera umbrosa*, Clarke. In the Temengoh woods.

*Cyrtandromoea acuminata*, Benth. Woods at Temengoh. This plant has an odd way of coming up where on open edges of woods, a tree or two has been felled or has fallen.

*C. repens*, n. sp. Stem slender woody creeping and throwing up branches about 8 inches tall, covered with fine appressed silky hairs, base nude of leaves. Leaves ovate obtuse, rounded or shortly cuneate at the base, margin crenate above dull green sprinkled rather thickly with stellate hairs, nerves indistinct, beneath nerves 5 pairs and reticulations elevated surface grey, densely



covered with stellate hairs, 3 to 4 inches long 2 inches wide, petiole 1-2 inches long pubescent with stellate hairs. Inflorescences below the leaves, near the base of the stem, of one or two pairs of capitula on peduncles half an inch long. Bracts lanceolate acuminate, cuspidate  $\frac{1}{4}$  inch long. Capitulum about an inch across or less. Calyx red campanulate, with 5 lanceolate cuspidate teeth, sprinkled with stellate hairs, teeth nearly as long as the tube. Corolla white  $1\frac{1}{4}$  inch long, tube narrow slender, then suddenly dilating into a campanulate portion of equal length, lobes unequal, lower lip the longest rounded. All pubescent. Stamens 4; unequal pairs, filament linear broad. Anther orbicular, with a thickened round connective, cells large hemispheric, dehiscence linear. Style shorter than stamens with two short subulate arms. Fruit globose black.

Sandy borders of paths abundant and densely covering the ground so that the flowers are quite hidden by the leaves. Temengoh. From Kuala Temengoh to Ulu Temengoh. Quite unlike any other species.

*Cyrtandra pilosa*, Bl. Along the road from Lenggong to Grit.

*C. cupulata*, Ridl. Temengoh woods.

This seems to be a very widely distributed plant in the Peninsula.

*C. barbata*, n. sp.

Stem thickly covered with rather long shining brown hairs. Leaves oblanceolate acuminate, base narrowed to the petiole, margins serrate; 5 inches long, 3 inches wide, above glabrous densely minutely pustular, beneath minutely pustular with hairs rising from the pustules, nerves and midrib densely covered with brown hairs. Flowers 2 or 3 in a cupular bilobed bract, with lanceolate acuminate points, broadly tubular below  $\frac{3}{4}$  inch long, densely brown hairy. Calyx as long as the corolla tube, lobes lanceolate thin with a few long hairs.

Corolla nearly an inch long glabrous white, lower lip oblong in outline, longer than the upper lobes, lobes rounded. Stamens glabrous, anther cells divaricate at base. Style pubescent, stigma large orbicular. Fruit not seen. Only one plant found in flower, in damp woods at Temengoh.

This species resembles in habit *C. pilosa*, Bl. but is remarkable for the abundant and dense red-brown hair on the bracts, calyx and nerves, and the bracts are connate into a cup, as in *C. cupulata*, etc.

*C. rotundifolia*, n. sp.

Stem about 3 inches tall brown hairy. Leaves broadly ovate rotundate margins serrate coarsely, base cordate sub coriaceous above glabrous, minutely punctate, nerves beneath elevated 5 pairs with prominent transverse secondary nerves. All covered with brown felted hair, as is the midrib, lamina 6 inches long and as wide; petiole 3-6 inches long, covered with brown felted hairs. Capitula deflexed on brown-hairy peduncles 3 inches long. Capitulum over an inch through. Basal bracts much shorter lanceolate cuspidate hairy chiefly on the edges and tip  $\frac{1}{2}$  inch long. Calyx  $\frac{3}{4}$  inch long tubular brown hairy, with short linear subulate points. Corolla tube little longer covered with white silky hairs, limb white with brown markings in the mouth, silky hairy outside an inch long. Stamens filaments glabrous slightly flexuous; anthers elliptic with a tuft of hairs at the base. Style rather stout pubescent. Stigma large cup-shaped. Fruit cylindric corky, acuminate at the tip  $\frac{3}{4}$  inch long.

In wet woods at Temengoh, along the source of the stream, Sungei Tampan.

Closely allied to *C. pendula*, Bl. but differing in its rounded leaves and hairiness.

BIGNONIACEAE.

*Radermachera amoena*, Seem.

Fine trees along the Temengoh and Kertai rivers.

*R. glandulosa*, Schum. Temengoh.

PEDALINEAE.

*Sesamum indicum*, L. Common in waste ground at Kuala Temengoh.

ACANTHACEAE.

*Thunbergia fragrans*, Roxb. var *Javanica*.

Kuala Temengoh, Wray obtained it also at Ulu Kenering in this district.

The wild form here is all var *Javanica*. It is common in Upper Perak, and in Selangor by the Batu Caves. The Pekan plant mentioned under *fragrans* true in the Materials is also the var *Javanica*. The typical form of *fragrans* nearly glabrous and with smaller flowers occurs as an escape in Singapore in hedges round Tanglin, etc. with *T. alata*, Sims. The species does not occur truly wild at all in Singapore and Kunstler's plant quoted in the Materials must have been an escape.

*Th. laurifolia*, Lindl., Temengoh woods.

This is common over most of the low country woods of the Peninsula.

*Th. grandiflora*, Roxb. given in the Materials as from Singapore collected by Schomburgk, was obviously from a garden plant. It is not a native of the Peninsula so far as I have seen and certainly not from Singapore. It remains a considerable time in abandoned gardens, but I do not think ever fruits here. Clarke in the Materials says it runs excessively close to *Th. laurifolia*, and corrects Lindau's remarkable statement that it

has solitary axillary flowers. The racemes in fact are conspicuously long. The two species however in life are extremely different in appearance, and cannot be confused. The leaves of *Th. laurifolia* are narrower entire or almost with a small side lobe, and deep green. The racemes are much shorter as are the pedicels. The calyx is narrow and entire; bifid to the base and much broader in *grandiflora*. The corolla in *laurifolia* is much smaller, and the style longer. In the Botanical Magazine *Th. laurifolia* is figured (Pl. 4985) of a pale pink, the description of it however says it is blue. It is figured again as *T. Harrisi*, Hook. (Pl. 4998) of the ordinary colour, but it is often much deeper in tint.

*Staurogyne setigera*, Kuntze. Common in Temengoh woods.

*S. longifolia*, Kuntze. Not common, Temengoh.

*S. lasiobotrys*, Kuntze. Not very common Temengoh.

*S. Griffithiana*, Kuntze. Common, Ulu Temengoh.

*S. arcuata*, Clarke. On banks at Ulu Temengoh. The corolla is all dark crimson.

*S. merguensis*, Kuntze. Ulu Temengoh.

*Hygrophila saxatilis*, Ridl, Rocks in the Temengoh and Kertai rivers. This grows in cracks in rocks in the streams or along the edges, where it must be often covered with water in the rainy seasons. On the rocks below Kuala Temengoh, in the Perak river it was taller than usual, 12 inches tall. It is usually 3 or 4 inches tall.

*Ruellia repens*, L. Common at Ulu Temengoh.

*Ruellia ringens* var *dejecta*, R.

Undoubtedly this species I believe; a straggling form rather taller and more pubescent than usual. Banks of the river Temengoh. A new record for the Peninsula.

*Hemigraphis Ridleyi*, Clarke.

Flowers pale blue. At Ulu Temengoh, and at Kuala Temengoh on the river banks. Hitherto only known from Pahang.

*H. confinis* var *minor*.

Grassy spots in the Temengoh village in shade. I could find very little of this plant, which perhaps had mostly perished from the dry season. It is a dwarf plant about 6 inches tall and is the plant mentioned by me as *H. confinis*, Anders. in the account of the East Coast Flora. It may be specifically distinct, as it seems always to be dwarf, with rather narrower leaves, and I have never seen the true *confinis* a much taller plant growing with it. It always occurs in short grass under bushes in old orchards.

*Eranthemum porphyranthos*, C. B. C. Common in shady open spots at Temengoh and Lenggong. This is very widely spread over the Peninsula. The color of the flower somewhat variously described in the Materials is always a pinkish violet. Clarke's var *evolutior* is hardly worth keeping up. It is simply a stout state of which usually the top has been bitten off by some animal and the plant then branches. It occurs wherever there is any quantity of the ordinary form.

*E. Selangorense*, C. B. C. Woods at Ulu Temengoh.

*E. Teysmanni*, Anders., Ulu Temengoh at the Upper Camp. This pure white flowered plant is easily recognized by its climbing habit, scrambling to some height up bushes and often forming a bulky mass.

(*E. acuminatissimum*, Miq. The origin of this plant seems quite obscure. It has never been found wild or as an escape in the Peninsula. It was formerly much cultivated here but seems to have disappeared altogether from cultivation, and may very well be omitted from our flora).



*Strobilanthes albo-striata*, Ridl. In the Temengoh woods, local.

*S. sylvestris*, n. sp.

Herb about 2 feet tall, young parts finely pubescent. Leaves in subequal pairs, 2-3 inches apart, lanceolate acuminate at both ends, decurrent on the petiole, glabrous, but densely spotted with bundles of raphides 4 to 6 inches long 2 inches wide, petiole winged to the base,  $\frac{1}{2}$ -1 inch long. Spikes terminal and axillary pubescent. Bracts opposite lanceolate acuminate  $\frac{3}{4}$  inch long  $\frac{1}{2}$  inch wide or less, green thickly pubescent, and marked with raphides, green and falling off as each flower opens. Spikes elongating to over 3 inches. Flowers in pairs opposite each other white, nearly sessile on a dilated small pedicel. Calyx of 5 linear lanceolate pubescent lobes  $\frac{1}{4}$  inch long acuminate, connate at base for about  $\frac{1}{4}$  of their length. Corolla hairy pubescent 2 inches long, tube narrow at the base for nearly an inch above funnel-shaped, lobes  $\frac{1}{4}$  inch long rounded tube within covered with white hairs. Fruit not seen.

Temengoh woods. Rare only one flower seen. Allied to *S. collinus*, Nees, but with long lanceolate acute bracts, narrower leaves and much larger flowers.

*S. violacea*, n. sp.

A spreading herb with flexuous branches, stems glabrous, 2 feet or more long internodes over 2 inches long, with 2 low wings. Leaves alternate herbaceous glabrous with numerous raphides-bundles, lanceolate acuminate at both ends, margins undulate occasionally slightly serrate at the base, nerves inconspicuous 7 pairs, meeting within the margin incurved loops, 4-6 inches long  $1\frac{1}{2}$  inch wide. Spikes terminal and axillary, in pairs in the axils 3-4 inches long lax. Bracts lanceolate obtuse pubescent, caducous  $\frac{1}{4}$  inch long. Flowers sessile. Calyx lobes linear obtuse minutely pubescent very narrow  $\frac{1}{4}$  inch long free almost to the



base. Corolla 1 inch long violet, tube at base narrow cylindric  $\frac{1}{4}$  inch, then widely campanulate  $\frac{3}{4}$  inch long curved, lobes short rounded,  $\frac{1}{2}$  inch across the limb, glabrous. Stamens in 2 pairs, the longer pair twice as long as the shorter. Anthers linear oblong.

Wood along the banks of the Temengoh river near Ulu Temengoh (14524), a pretty plant allied to *S. collinus* Nees. Some of the leaves are much more distinctly serrated than others.

*Gymnostachyum decurrens*, Stapf. Temengoh woods from Kuala Temengoh to Ulu Temengoh.

The type of this species was obtained in the Tahan woods in Pahang and has never been met with since. Plants brought by me from Pahang have established themselves freely in the Botanic Gardens in shady places. The typical form was found on this occasion in the woods between Kuala Temengoh and Ulu Temengoh, and at the latter place a form or variety was met with which differs in some respects markedly from the typical form and I propose to call it var *pubescens*. Stems long and creeping upwards of a foot long, with erect branches 6 inches or more tall covered with multicellular hairs, leaves ovate 3 inches long apex obtuse base decurrent, above sprinkled with short hairs, beneath covered with similar hairs, midrib and petiole densely covered with multicellular hairs like the stem. Rachis and calyx densely hairy, sepals rather, shorter. Corolla and stamens similar to type. The coloring of the flower was the same as the type flower viz: tube of corolla white, limb tinted and minutely dotted with violet, the lower lip with deep violet lobes, palate white. Stamens black violet with white pollen. I have not seen anywhere else the long creeping rhizome of this variety. The original form from Pahang which is much more compact and hairy keeps true wherever it grows in the gardens.

*Justicia laetevirens*, n. sp.

Herb about 2 feet tall, stem pubescent. Leaves opposite equal, ovate to ovate lanceolate, acuminate acute base broad, or in lanceolate forms narrowed to the petiole densely velvety hairy on both surfaces especially beneath, nerves 7-8 pairs ascending to the margin, and forming loops on the margin, 4 to 6 inches long  $3-3\frac{1}{2}$  inches wide drying bright yellowish green, petiole an inch long. Spike up to 9 inches long  $\frac{1}{2}-\frac{3}{4}$  inch across. Bracts ovate acute, bright green hairy and ciliate on the edge  $\frac{1}{4}$  inch long. Flowers 2 or 3 in a bract. Calyx tube short, campanulate, lobes lanceolate acuminate longer than the tube and white hairy. Corolla  $\frac{3}{8}$  inch long yellow, pubescent hairy tube cylindric as long as the limb. Stamens 2 filaments glabrous, anthers ellipsoid short-tailed. Capsule  $\frac{1}{2}$  inch long hairy eventually glabrescent, 4 seeded. Seeds flattened cordate rounded verrucose.

Temengoh, (14531).

Allied to *J. subcymoca*, C. B. Clarke. Its bright yellow green foliage preserving its color when dry gives it a striking appearance.

*Leda subcardata*, Clarke.

A creeping scandent herb, with slender stems pubescent purple, internodes 3 inches long. Leaves in opposite pairs equal ovate to ovate lanceolate, acuminate obtuse above glabrous with many raphides bundles, beneath paler, nerves and midrib shortly appressed hairy, nerves 6 pairs meeting incurved within the margin,  $2-2\frac{1}{2}$  inches long,  $\frac{3}{4}$  inch wide, petiole  $\frac{3}{4}$  inch long. Compound cymes lax with slender spreading branches, from the upper axils, peduncle  $1\frac{1}{2}$  inch long, cyme branches  $1\frac{1}{2}$  inch, all pubescent. Bracts linear lanceolate  $1\frac{1}{10}$  inch long. Calyx lobes linear connate at base only  $\frac{1}{8}$  inch long pubescent. Corolla

pubescent pure white  $\frac{3}{4}$  inch long, tube slightly dilated at the base then cylindric, upper lip nearly  $\frac{1}{2}$  inch long, lower broader as long, lobes subacute. Stamens 2 filaments slender glabrous. Anthers linear oblong, pollen small elliptic rounded at the tip. Style long slender glabrous.

Abundant on the sandy banks of the Temengoh river. A very pretty plant. I was quite unable to find any fruit even young.

*Polytrema vulgare*, C. B. Clarke.

Common in the Temengoh and Kuala Kering woods, flowers white.

*P. repens*, n. sp.

A prostrate creeping herb, throwing up short erect branches 3 inches tall. Stem slender pubescent, internodes 2 inches long terete. Leaves equal ovate subacute base rounded, 1 inch long  $\frac{3}{4}$  inch wide, glabrous with many raphides on both sides, dark colored above pale beneath, petiole slender  $\frac{3}{4}$  inch long. Cymes terminal on the ascending branches  $1\frac{1}{2}$  inch long with few short branches pubescent. Bracts very narrow linear subulate  $\frac{1}{8}$  inch long pubescent. Calyx lobes linear acuminate hairy over  $\frac{1}{8}$  inch long. Corolla half an inch long white, base of tube slightly dilated then narrowed, and dilated into a trumpet-shape, pubescent, lobes unequal upper lip narrow elliptic lower lip broader rounded. Stamens 2. Anther cells linear oblong, one slightly below the other mucous filaments hairy at the tip.

In woods in the hills beyond the ricefields Ulu Temengoh, nearest perhaps to *P. cupreum*, Ridl.

#### VERBENACEAE.

*Callicarpa cana*, L. Common in waste ground, Ulu Temengoh.

*Premna pyramidata*, Wall. Common at Ulu Temengoh in open country.

*Clerodendron disparifolium*, Bl. Temengoh.

*Cl. deflexum*, Wall. A glabrescent form with large thin leaves sinuate along the edge, Ulu Temengoh.

*Vitex pubescens*, Vahl. Common in open country round the village, Ulu Temengoh.

*V. gamosepala*, Griff. Woods and open country, Ulu Temengoh.

*Peronema canescens*, Jack. Very abundant at Grit and Ulu Temengoh and unusually large in the latter place, attaining a height of 40 or more feet. Mr. Berkley tells me it is known as "Sonkai" by the Malays and used as a medicine for fever. It has a bitter taste.

#### LABIATAE.

*Hyptis suaveolens*, Poit. Common in the village, Ulu Temengoh.

*Plectranthus Kunstleri*, Prain. On limestone rocks at Leng-gong, also plentiful in sandy spots at Ulu Temengoh. I have never seen this previously except on limestone rocks.

*Pogostemon Heyneanus*, Benth. On banks by the track at Ulu Temengoh. I do not think there is any reason to consider this as an introduced plant only. It seemed quite wild in this locality.

*Dysophylla auricularia*, Bl. Common in the ricefields, Ulu Temengoh.

*Leucas lavandulifolia*, um.

Common in waste ground round Ulu Temengoh. *L. zeylunica*, Br. so common in the south of the Peninsula was conspicuously absent.

*Gomphostemma crinitum*, Wall. Common in the woods at Kuala Temengoh and Ulu Temengoh.

APETALAE.

AMRANTACEAE

*Celosia argentea*, L. Abundant on the rocks at Kuala Temengoh.

*Acrua Curtisii*, Hook. fil. At Lenggong and Temengoh.

*Cyathula prostrata*, Lour. Common at Grit and in the village, Ulu Temengoh.

POLYGONACEAE.

*Polygonium flaccidum*, Meissn. Ricefields at Temengoh and at Kota Tampan, between Temengoh and Lenggong. Common.

CYTINACEAE.

*Rafflesia Hasselti*, Sur.

This fine *Rafflesia* was found in flower in the woods at Kuala Temengoh and at the upper camp of Ulu Temengoh. It occurs in many parts of Perak and is collected by the Malays as a medicine. The whole flower measures 18 inches across, and the petals are of a bright red, brighter in colour than in the figure in Veth's Midden-Sumatra, when freshly opened, marked with raised white blotches. The pistils were white. It has not been recorded for the Peninsula before, although it has been known for a long time.

*J. flaccida*, n. sp.

Herb, with glabrous stems, except the young parts, pubescent base nude. Leaves in equal pairs flaccid light green, lanceolate to ovate lanceolate acuminate at both ends, glabrous, 5 to 9 inches long 1-3 inches wide, above minutely dotted, nerves about 8 pairs curved upwards and meeting in an intramarginal vein, petiole  $\frac{1}{2}$ -inch long pubescent winged to the base. Spike terminal erect, subsessile 3 inches long dense, flowers, not



second. Bracts much longer than the flowers linear green nearly an inch long often edged with purple. Calyx of 5 long filiform lobes as long as the corolla tube, minutely pubescent and tipped with purple. Corolla glabrous  $\frac{1}{4}$  inch long, yellow striped with purple. Lower lip lobes distinct at tip oblong. Anthers with one cell below the other, appendage conic white. Capsule  $\frac{1}{4}$  inch long glabrous, seeds 4 orbicular flat verrucose light brown.

Temengoh forests. The linear bracts considerably longer than the flowers are unlike those of any other species known to me.

*J. secundiflora* n. sp.

A herb erect or ascending 6 to 12 inches tall, stem brown hairy. Leaves opposite subequal lanceolate obtuse or subacute, occasionally ovate, base acuminate, above dark green, thickly dotted with small white raphides bundles beneath green or purple glabrous and dotted except the nerves covered with appressed brown hairs 2-6 inches long, 2-2 $\frac{3}{4}$  inch wide, petiole 1 inch long hairy. Spikes axillary or axillary and terminal usually terminal shortly  $\frac{1}{4}$ - $\frac{1}{2}$  inch peduncled 3 inches long, rachis brown hairy, flowers numerous closely second, sessile. Bracts lanceolate oblong subacute 4  $\frac{1}{4}$  inch long dark purple pubescent. Calyx lobes narrow lanceolate linear acuminate as long as the corolla tube glabrous pale with purple dots. Corolla  $\frac{3}{8}$  inch long, glabrous, tube cylindric rather thick as long as the limb, bright yellow with purple dots on the lower lip and in the tube, lobes of the lower lip minutely velvety. Stamens 2 shorter than the corolla, filaments rather stout. Anther cells very unequal, the lower one adnate nearly at the lowest point of the upper one, light brown, the appendage white cylindric conic that of the lower cell longest. Anthers dehiscing only in the lower third.



Very common all over the Temengoh woods and very variable, sometimes quite a low almost prostrate plant, at others tall and flaccid. In some forms the leaves are in part quite ovate, almost rotund, in others elongate lanceolate long acuminate at both ends, some have the leaves green on both sides, others purple beneath (14530).

*J. uber*, Clarke. Lenggong.

*J. ptychostoma*, Nees. Kuala Kenering.

*J. subcymosa*, Clarke var *lanceolata*.

Leaves lanceolate acuminate at both ends, decurrent on the petiole glabrous on both sides except for some pubescence on the nerves.

Lenggong, very different in appearance from the ovate leaved plant of the Batu Caves in Selangor, the base of which leaves is broad and rounded.

*J. Gendarussa*, L. Common in the Campong at Ulu Temengoh.

*J. Neesiana*, Wall.

A small shrubby plant much branched, 2 feet long with long internodes, and dilated nodes. Leaves opposite unequal lanceolate acuminate at both ends, glabrous above, covered with appressed hairs beneath on the midrib, petiole and young parts of the stem, nerves 3 pairs elevated beneath, 2-3 inches long  $\frac{3}{4}$  inch wide, petiole  $\frac{1}{4}$  inch long. Flowers four or 5 in axillary tufts sessile. Bracts minute caducous lanceolate. Sepals lanceolate acuminate pubescent free nearly to the base  $\frac{1}{2}$  inch long. Corolla white  $\frac{1}{2}$  inch long pubescent, tube cylindric, lobes half as long upper lip linear oblong, lower broader rather fleshy, 3 lobed, lobes blunt, median lobe truncate. Stamens 2, filaments rather broadly oblong, anthers grey with one cell above the other, tailed, glabrous. Style glabrous. Capsule cylindric at first not dilated above glabrous, solid portion half its

length,  $\frac{1}{4}$  inch long. Seeds 4 oblong elliptic brown minutely pustular. Retinacula short blunt.

Temengoh. Grit and Kuala Kenering (14527, 14528).

Abundant along the edges of streams forming thick clumps. The smaller leaf is about half as big as the larger one. I suppose this to be the *J. Neesiana*, Wall. of the Materials. The bracts in the description in the Flora of British India are described in all of this set as obovate or spathulate, but in a plant named *J. quadri-faria*, Wall. by Clarke they are lanceolate acuminate.

*J. sessilis*, n. sp.

A weak, long creeping ascending herb, young parts pubescent. Leaves unequal in distant pairs, large one lanceolate to ovate acuminate, base rounded somewhat unequal sessile,  $1\frac{1}{2}$ -3 inches long,  $\frac{1}{2}$ - $1\frac{1}{4}$  inch wide, nerves primary about 6 pairs, quite glabrous, small leaf ovate cordate  $\frac{1}{4}$  inch long. Racemes axillary  $\frac{1}{2}$ -1 inch long with a slender pedicel and 3 or four terminal flowers. Bracts minute linear lanceolate. Flowers  $\frac{1}{4}$  inch long. Calyx half as long as the corolla, sepals narrow linear acuminate pubescent. Corolla tube oblong cylindric pubescent, lobes as long as the tube, lower lip broad 3 lobed, lobes truncate rounded. Stamens shorter than corolla. Anther cells linear oblong one above the other, shortly tailed Capsule  $\frac{1}{2}$  inch long pubescent, solid portion long. Seeds four flattened rounded reniform minutely pustulate.

Ulu Temengoh (14529).

Mr. Clarke describes in the Materials several species of this section from the collections of Kunstler which I have not seen. The nearest of these is *J. otophora*, of which the description is very incomplete. However, the plant described above is pubescent and the stem is not zigzag and on the whole I do not think this can be the plant intended by him.

## ARISTOLOCHIACEAE.

*Thottea parviflora* n. sp.

A shrub about 3 feet tall, the stems nearly  $\frac{1}{4}$  inch thick, shortly pubescent with stellately arranged hairs. Leaves ovate or obovate acute, base shortly narrowed, 8 inches long or less 4 inches across, above glabrous, beneath sprinkled with short white hairs, petiole thick  $\frac{1}{4}$  inch long. Racemes extra axillary half an inch long, hairy. Flowers crowded, appearing singly small violet. Bracts ovate very small, hairy. Pedicel hairy  $\frac{1}{4}$  inch long. Perianth  $\frac{1}{4}$  inch across, lobes ovate obtuse, violet hairy outside, tube short campanulate. Stamens 16, filaments very short hairy, anther oblong extrorse. Style 5 lobed. Fruit slender 2 inches long ending in a long point.

Temengoh hill woods, very distinct from any species known to me by its small pale violet flowers.

There is really very little difference between the genera *Thottea* and *Bragantia* and the chief one lies in the number of the stamens which is larger in *Thottea*. The greater size of the flowers as a distinctive character fails with *Th. parviflora* whose flowers are smaller than those of the next species.

*Bragantia tomentosa*, Benn. Abundant in damp shady spots in the Temengoh forests.

## PIPERACEAE.

The collection of Peppers in the Singapore herbarium have been recently identified by M. C. De Caudolle and from his identifications I have named the peppers got in this expedition. I am not aware that his descriptions have been as yet published so that some of these will be his manuscript names.

*Piper porphyrophyllum*, N. E. Br. Common in the Temengoh woods, as it is all over the peninsula.

- P. mucronatum*, C. De Cand., a single specimen at Lenggong.
- P. stylosum*, Miq. Common in the Temengoh woods, some of the specimens larger than usual (14504).
- P. Ridleyi*, C. De Cand. Temengoh woods (14502), also collected at Thaiping near the waterfall on the return journey (14503).
- P. malamiri*, Bl. Climbing on trees at Temengoh (14501).
- P. miniatum*, Bl., with the last (14496).
- P. longibracteum*, C. De Cand., or near Temengoh.
- P. erecticaule*, C. De Cand., or allied; a low erect bush in dark damp woods near Ulu Temengoh, rare, (14497).
- P. curtisii*, De Cand. Temengoh (14497), I am a little doubtful as to this as the venation is different from the type plants from southern Perak and Selangor. The leaves have the three veins from the base prominent to the end of the leaf and the side veins conspicuous in the type are practically invisible, I have exactly the same form from Kopah in Siam (12637) of my collections.
- Heckelia subpeltata*, Kunth. Not rare in the Temengoh woods.

## CHLORANTHACEAE.

*Chloranthus officinalis*, Sw. Common, Temengoh woods.

## LAURINEAE.

Two species of *Cinnamomum*, and two or three *Litseas* were obtained at Ulu Temengoh, but I am unable to identify them as the whole collection of *Laurineae* of Botanic Gardens herbarium is at present with Mr. Gamble who is working at them for the flora.

One of the *Cinnamomums* was a small bushy tree on the banks of the Temengoh river. It had very narrow leaves.

LORANTHACEAE.

*Loranthus heteranthus*, Wall. Abundant on Durian trees at Ulu Temengoh village.

*L. formosus*, Bl. Fallen flowers of this handsome mistletoe were found in the Ulu Temengoh woods.

EUPHORBIACEAE.

*Euphorbia thymifolia*, Burm, Common on rocks at Kuala Temengoh.

*E. pilulifera*, L. Temengoh.

*Phyllanthus pulcher*, Wall. (*Reidia glaucescens*, Miq.) Common on the banks of the river in the village, Ulu Temengoh.

*Ph. urinaria*, L. Rocks at Kuala Temengoh.

*Ph. simplex*, Retz. Kwala Kenering.

*Ph. frondosus*, Wall. Ulu Temengoh.

*Fluggea microcarpa*, Bl. A common shrub all along the Temengoh river, especially on the rocks and islets.

*Brynia discigera*, Muell-Arg. Ulu Temengoh.

*Br. rhamnoides*, Muell-Arg. Ulu Temengoh, the leaves are much larger than the size given in the Flora of British India, viz.  $\frac{3}{4}$  to 1 inch long; they are commonly 3 inches long.

*Glochidion obscurum*, Bl. Small tree, Temengoh.

*Aporosa stellifera*, Hook. fil. Tree, Ulu Temengoh.

*Antidesma salicifolia*, Miq. River banks, Sungei Kertai and the Temengoh river.

*A. pendulum*, Hook, fil. Ulu Temengoh.

*A. sp.* in fruit only, with elliptic cuspidate leaves, 6 inches long and very slender spikes of fruit 5 inches long fruit ovoid. At Lenggong. I do not recognize this species.

*Croton Cumingii*, not common at Temengoh.

*Acalypha fruticosa*, Forsk. Low compact shrub in a village near Temengoh.

In Grit we saw this cultivated in the form of a low hedge. Its leaves are used by the Malays as a substitute for tea.

*Alchornea villosa*, Muell. Large shrub at Ulu Temengoh.

*Trigonostemon longifolius*, Baill. Woods by the Kertai river.

*Erismanthus obliqua*, Wall. Kuala Kenering.

*Mallotus macrostachyus*, Muell. Common at the village of Temengoh.

*M. barbatus*, Muell. At Kuala Kenering.

*M. floribundus*, Muell. Small tree overhanging the rivers, Temengoh and Kertai, abundant.

*M. porterianus*, Muell. Woods by the Sungei Kertai.

*M. sp.* Lenggong.

*Macaranga trichocarpa*, Muell. Common at Ulu Temengoh.

*M. hypolenca*, Muell. Ulu Temengoh.

*Homonoia riparia*, Lour. A common and conspicuous shrub on the islands, rocks and banks of the river from Ulu Temengoh to Kuala Kenering.

*Cnesmone javanica*, Bl. This objectionable stinging climber was abundant climbing over bushes round Ulu Temengoh village.

*Sebastiania chamoelea*, Muell. Arq. Kuala Kenering.

*Excoecaria quadrangularis*, Muell. Rocks at Kuala Temengoh and Lenggong.

#### URTICACEAE.

*Balanostreblus ilicifolius*, Kurz. Lenggong.

*Trema amboinensis*, Bl. Ulu Temengoh.

*Artocarpus lanceaefolius*, Roxb. The Keledang was plentiful about Ulu Temengoh.



*Ficus chartacea*, var *torulosa*. Woods, Temengoh.

*F. pomifera*, Wall. Damp spots and islands, Sungei Kertai.

*F. pyriformis*, Hk. & Arn. Rocks in the river Temengoh.

The same narrow leaved form as I got at Telom.

*F. ramentacea*, Roxb. On trees, Ulu Temengoh.

*F. obscura*, Bl. With leaves more hairy than usual, Ulu Temengoh.

*F. hispida*, L. Temengoh.

*F. subulata*, Bl. Common, Temengoh.

*F. quercifolia*, Roxb. var Ulu Temengoh.

*T. brachiata*, King? At Kuala Temengoh.

*F. geocarpa*, Teysm. Ulu Temengoh.

*F. alba*, Reinwtd. Temengoh village.

*Ficus cordata*, n. sp.

Shrub, branches and young parts covered with rough red bristly hair. Leaves ovate cordate cuspidate margins dentate very hairy on both surfaces with long yellowish hairs, nerves 5 pairs, 7 inches long,  $4\frac{1}{2}$  inches wide, petiole slender 2-3 $\frac{1}{2}$  inches long hairy. Figs sessile  $\frac{1}{2}$  inch long, solitary elliptic densely covered with long red hairs, those surrounding the mouth peculiarly long and dense. Bract small lanceolate. Bracteoles of mouth narrow oblong truncate numerous. Male flowers not seen. Female flowers gamosepalous with a long style. Achene sub-reniform flattened, keeled, and verrucose on both sides.

Temengoh.

A very curious species allied to *F. chrysocarpa*, but peculiar in its long petioled cordate leaves, (the young leaves are not cordate but entire at the base), and its achenes. The fruit was quite ripe when it was collected.

*Boehmeria lanceolata*, n. sp.

A shrub, stems covered with short white appressed hairs. Leaves opposite lanceolate acute base truncate rounded margins serrate, above quite glabrous, minutely pustular, beneath glabrous except the main nerves which bear short appressed white hairs, nerves 3 from the base, the midrib branching with 2 side nerves above, secondary nerves sub-horizontal with few reticulating nervules, 6 inches long  $1\frac{3}{4}$  inch wide. Petiole 1 inch long. Flower clusters in simple spikes, 4 inches long solitary axillary. Bracts lanceolate acuminate glabrous. Rachis pubescent, clusters  $\frac{1}{8}$  inch across, about half their width apart or closer. Bracts of clusters ovate cuspidate. Male flowers minute 5 lobed. Female flowers sessile hairy urceolate swollen in fruit.

Sandy islet in the Kertai river, Temengoh.

*Conocephalus subtrinervius*, Miq. Male plant, Ulu Temengoh.

*C. amoenus*, King. Common, Temengoh.

*C. Scortechinii*, King. Temengoh, on an old tree by the river.

*Pellionia Divauana*, N. E. Br., and the var *viridis*. Common on banks, Temengoh woods.

*P. javanica*, Wedd. Woods by the Sungei Kertai and Temengoh river.

*P. acaulis*, Hook. fil. Banks in forest, Temengoh.

*P. elatostemmoides*, Wedd. Lenggong.

*Elatostemna sessile*, Ferst. Lenggong.

*Procris frutescens*, Bl. Temengoh.

*Pouzolzia viminea*, Wedd. Shrub, Kertai river.

*P. indica*, Gaud. Common in the village, Ulu Temengoh.

## JUGLANDEAE.

*Engelhardtia spicata*, Bl. Common in the Temengoh forests by the river. A very fine large tree reminding one of the Ash-tree, not previously recorded from the peninsula, occurring in India to Tenasserim, Java and Cochin-China.

*Quercus minor*, n. sp.

A small sized tree for the genus about 20 feet tall. Leaves oblong oblanceolate acuminate acute, narrowed towards the base, obtuse, entire coriaceous dark shining green, quite glabrous, nerves depressed above elevated below, 14 pairs; 8 to 11 inches long, 2 inches wide, petiole thick  $\frac{1}{4}$  inch long. Panicle terminal large a foot long, spikes 6 inches long, rachis thickly velvety. Bracts and bracteoles lanceolate acuminate glabrous. Male flowers crowded towards the apex of the spike, more separate below. Perianth of 4-5 short rounded lobes densely hairy, disc pullvinate hairy. Stamens glabrous 8. Bracts elongate linear acuminate, usually slightly hairy. Fruit sessile distant or crowded. Cupule saucer shaped, margin revolute very shallow, outside covered with short bracts irregularly placed triangular with a short point, all velvety and hardly distinct, cupule inside finely silky,  $\frac{3}{4}$  inch wide, barely covering  $\frac{1}{8}$  of the nut. Nut smooth glabrous yellow ocre. Ovoid cylindric, apex rounded, one inch long,  $\frac{3}{4}$  inch in diameter.

Ulu Temengoh, open country near the village.

One of the smallest sized oak trees I have seen in the peninsula. It seems most nearly allied to *Ov. spicata*, Sm. which is indeed a very variable plant.

## SALICINÆAE.

*Salix tetrasperma*, Roxb. Along the ricefields all over this district. Lenggong, Temengoh, etc.

GNETACEAE.

*Gnetum neglectum*, Bl. Kertai River, Ulu Temengoh.

ORCHIDEAE.

*Oberonia stenophylla*, Ridl. A single plant found at Ulu Temengoh; only previously recorded from Johor.

*Liparis Wrayi*, Hook. f. In shady woods along the banks of the Sungei Kertai.

*L. comosa*, Ridl. On trees in islands of the river, Kertai.

*L. flaccida*, Lindl.

*Dendrobium quadrangulare*, Rehb. fil. Trees in orchards at Ulu Temengoh both with pale yellow, and red streaked flowers, also at Kuala Kenering.

*D. serra*, Lindl. Common, Ulu Temengoh.

*D. atropurpureum*, Miq. Trees, Ulu Temengoh.

*D. tuberiferum*, Hook. fil. Common on trees at Ulu Temengoh, much commoner than the next.

*D. crumenatum*, Sw. Not common, Ulu Temengoh.

*D. serpens*, Hook. fil. On a tree on an island in the Kertai river.

*D. viridicatum*, Ridl. On trees in the orchards at Ulu Temengoh. This appears to be not uncommon in this district. I saw it in full flower at Thaiping in Mr. Hobson's garden. The flowers which are apple green expand rather widely, the acute petals and sepals recurving. The lip is similar in shape entire acuminate, and as long as the petals rather less than half an inch long. The column bears two conspicuous thick rounded stelia bright yellow in colour. The stigma is broad, and the anther cap rather tall and conic, the top flattened laterally and obtuse. The rostellum in my specimens is absent, and the pollinia fallen into the stigma. The plant appears to be self-fertilized.

- D. hercoglossum*, Rehb. fil. On a tree over-hanging the Temengoh river, in fine flower.
- D. serpens*, Hook. fil. On a tree in the Sungei Kertai. The petals a little broader and more truncate and the lip having a tendency to become bilobed but I think specifically identical.
- Bulbophyllum odoratum*, Lindl. Trees on the islands in the Temengoh River above Ulu Temengoh village.
- Eria stellata*, Lindl. Trees in the orchard at Ulu Temengoh in full flower.
- Agrostophyllum majus*, Hook. fil. Trees on the banks of the Sungei Kertai.
- Plocoglottis javanica*, Bl. Common in the woods by the Sungei Kertai and Temengoh.
- Coelogyne asperata*, Lindl. Abundant and large along the Sungei Kertai, on trees. In flower.
- C. speciosa*, Lindl. Forests of Ulu Temengoh.
- Eulophia squalida*, Lindl. Damp spots by the rice fields, Ulu Temengoh.
- Geodorum citrinum*, Jack. Woods near Grit.
- Cymbidium pubescens*, Lindl. Orchards, Ulu Temengoh.
- Adenoncos virens*, Bl. Trees by the river, Ulu Temengoh.
- Doritis Wightii*, Benth. At Kuala Kenering.
- Rhynchostylis retusa*, Bl. Mr. Hobson sends this from Grit where also I saw plants cultivated from the neighbourhood, not known previously south of Lankawi.
- Saccolabium Hobsoni*, n. sp

Stem very short and stout 2 inches long. Leaves coriaceous oblong 6 to 8 inches long 3 inches wide, bases broad, apices very unequally bilobed lobes rounded. Spikes panicle sessile, or simple, 4 inches long, floriferous to the base: rachis stout. Flowers densely set sessile, gradually opening as the spike lengthens (to



as long as 3 inches) so that a spike may bear flowers and fruits simultaneously. Bracts lanceate caudate. Sepals and petals ovate obtuse lemon yellow with red purple spots in lines at the base: lower sepals curved forward and more spotted. Lip shorter than sepals, side lobes ovate very short, but distinct, midlobe short ovate, spur large scrotiform with an oblique low ridge on either side of the mouth, at the base of the side lobes and a thin membranous crescent shaped callus at the back below the column. Column short. Anther hemispheric with an upcurved beak, pollinia globular with a narrow lanceolate pedicel tapering to both ends, and a narrow ovate lanceolate disc.

Lenggong. I also saw plants in the gardens at Thaiping of which Mr. Long brought me one. It had been obtained in abundance at Slim, by Mr. Hobson with whose name it is associated. This plant is allied to *S. uteriferum*, Ridl. *Cleisostoma uteriferum*, Hook. fil. which is figured in the Annals of the Botanic Gardens Calcutta vol. 5. Pl. 84 from a drawing and some flowers obtained by Kunstler. I have seen no specimen but assuming that the drawing is correct, *S. Hobsoni* differs from it in the more distinct side lobes, the crescent-shaped callus, that of *C. uteriferum* being long, entire and tongue-shaped, and the beaked anther.

*Saccolabium hortense*, Ridl. Temengoh.

*Saccolabium sylvestre*, n. sp.

Stem 3-8 inches long rather weak. Leaves linear oblong apex acute base slightly narrowed, 3-4 inches long  $\frac{1}{2}$  inch wide rather flaccid, sheath dilate upwards ribbed keeled  $\frac{1}{4}$ - $\frac{1}{2}$  inch long. Raceme slender 4-6 inches long angled lax, flowers small numerous. Bracts ovate acute  $\frac{1}{20}$  inch long. Flowers nearly  $\frac{1}{4}$  inch long to tip of spur, pedicels short. Upper sepal ovate cymbiform, laterals ovate orbicular, slightly falcate. Petals narrower oblong obtuse all. Lip yellow with red streaks,



side lobes erect oblong truncate, as long as the column, midlobe much narrower linear acuminate. Spur longer than pedicel or as long cylindric, dilate in the middle and narrowed slightly below, apex dilated broad saccate yellow with red streaks. Calli apparently none. Column short. Pollinia globose, pedicel long racket-shaped, base long slender almost filiform, gradually dilated above into a elongate triangle with a double emargination for the pollinia, rostellar lobes erect oblong.

In woods at Temengoh on tree-trunks nearly out of flower.

Perhaps nearest to *S. penangianum*, Hook. fil. but very distinct in its large oblong almost quadrate side lobes to the lip and the long blunt spur.

*Taeniophyllum serrula*, Hook. fil. Trees, Temengoh and Kuala Kenering.

*T. gracillimum*, Ridl. Forests, Temengoh.

*Pelatantheria cristata*, Ridl. Temengoh.

The flower, only one and that unopened which I found is much smaller than in the type, but this may be due to its being very young.

*Ascochilus hirtulus*, Ridl. One plant, Temengoh.

*Thrixspermum arachnites*. Scrambling over branches of trees at Temengoh village, the long straggling form.

*Dendrocolla filiformis*, Ridl. Temengoh one plant.

*D. trichoglottis*, Ridl. On guava and lime trees at Temengoh village.

*D. pardalis*, Ridl. Ulu Temengoh.

*Podochilus tenuis*, Lindl. Common on the Sungei Kertai.

*P. anceps*, Schlecht. Trees overhanging the Sungei Kertai.

*P. callosa*, Schlecht. Temengoh.

*Pogonia punctata*, Bl. In leaf only. Orchards at Temengoh village.

*Aphyllorchis pallida*, Bl. Abundant along the Track at the upper camp 8 miles from Temengoh village.

*Corymbis longiflora*, Hook. fil. Woods by the Kertai and Temengoh rivers.

*Vrydagzynea albida*, Bl. Wet swamps in forest, Ulu Temengoh.

*Zeuxine palustris*, n. sp. Roots rather long woolly, whole plant 15 inches tall slender. Leaves 5 ovate obtuse thin glabrous, with 3 conspicuous nerves the rest invisible, 1 inch long,  $\frac{1}{2}$  inch wide, petiole  $\frac{1}{4}$  inch long, upper-part of stem pubescent, nude except for 2 lanceolate acuminate sheaths. Raceme 3 inches long about 12 flowered. Bracts lanceolate acuminate  $1\frac{3}{8}$  inch long, shorter than the ovary. Flowers  $\frac{1}{8}$  inch long. Sepals narrow lanceolate acute glabrous, reddish, upper one connate with the thin white petals. Lip base saccate narrowed towards the limb but hardly clawed, limb bilobed with two oblong divaricate lobes little longer than the sepals, white. Callus in the sac small oblong conic emarginate. Column short. Rostellar arms long, apparently hooded at the apex, blunt.

In a grassy swamp in the Temengoh woods with *Vrydagzynea*. Only a single plant could be found.

Allied to *Z. affinis*, Benth. and *Z. clandestina*, but the flowers are smaller than in the former, and the foliage and habit quite different.

*Stereosandra javanica*, Bl. Two plants along a new cleared track by the Temengoh river.

#### SCITAMINEAE.

*Globba pendula*, Roxb. A form with blood-spotted sheaths like those of *Gl. Wallichii*, Bak. Woods Ulu Temengoh.

*Gl. fasciata*, n. sp.

About 2 or 3 feet tall, the base nude except for a few sheaths. Leaves about 8 lanceolate long acuminate caudate narrowed at the base glabrous, 7 inches long, one inch wide dull dark green with a silver median bar, back paler, ligule short rounded truncate with pubescent edges, sheaths glabrous, striate. Panicle 6 to 9 inches long, branches numerous  $\frac{1}{2}$  inch long, with very short branchlets at the tip bearing 2 to 3 flowers. Bracts caducous narrowly lanceolate acuminate green, more than half as long as the peduncle. Bracteoles (floral bracts) small ovate orange yellow. Calyx rather broad funnel-shaped with 3 equal lanceate acuminate teeth about half as long as the tube, orange. Corolla tube twice as long as the calyx slender. Petals boat-shaped oblong. Staminodes ovate rounded shorter and broader. Tube above corolla slightly longer than the petals. Lip as long, blade narrow with a narrow linear base and two deeply cut spatulate rounded lobes. Filament long, anther with two slender spurs, base broad passing into a linear acuminate point, from the base of the elliptic anther and longer than it, whole flower orange. Capsule globose sometimes obscurely rounded triquetrous crowned by the persistent calyx,  $\frac{1}{10}$  inch long, smooth. (No. 14415).

Banks of woods by the Temengoh river. This species is allied to *G. pendula* differing in the form of the leaves and staminodes, and the lip. The foliage-coloring resembles that of *G. albiflora*, Ridl. Full sized plants are large and very floriferous, but weaker and more slender plants are often met with.

*Gl. perakensis*, Ridl. Dark shady hill woods, Ulu Temengoh.

*Gl. cernua*, Bak. Scanty, Temengoh woods.

*Camptandra parvula*, Ridl. Common on banks. In some spots occurred a variety with quite fleshy succulent

leaves of a purple color, apparently however not specifically distinct.

*Gastrochilus plicata*, Ridl. Abundant in woods especially near Kuala Temengoh. Hitherto only known from a plant collected in Kuala Lebir, Kelantan, by Dr. Gimlette.

*G. puberulus*, n. sp.

Rhizome long creeping, yellow, tasting of musk. Leaves 2 to 3, lanceolate narrowed into the petiole, light green, apex shortly acuminate above glabrous, beneath covered with soft pale hairs, 9 to 12 inches long, petiole 6 to 8 inches long, sheathing at the base. Spike between the leaves 2 inches long. Bracts lanceolate pubescent. Corolla tube  $1\frac{1}{2}$  inch long slender white; Petals oblong-linear obtuse white half an inch long. Staminodes broad oblong truncate thin white. Lip obcuneate, apex broad shortly trilobed, yellow, central ridge edged with red. Anther crest oblong retuse.

In a muddy spot on the banks of a stream Sungei Tampan, at Temengoh growing in a dense thicket of *Phoebe imperialis* and other gingers, not common. Allied closely to *G. longipes*, Bak. but differing in its pubescent leaves and obcuneate lobed lip.

*G. biloba*, Ridl. var *lanceolata*.

Leaves narrow lanceolate, narrowed to the petiole, 5 inches long, 1 to  $1\frac{1}{4}$  inch wide, with fewer nerves than the type.

On dry banks by the Temengoh river. In the leaf-colouring, and the deliciously fragrant flowers, this resembles the form from the Pahang track near the Semangkong pass in Selangor, but the leaves instead of being broad and widely rounded at both ends are narrow lanceolate and acuminate at the base.

*Curcuma Kunstleri*, Bak.

Abundant along the river bank at Ulu Temengoh. The pale flowered form.

*Costus speciosus*, var. *argyrophyllus*. Common.

*C. globosus*, Bl. Temengoh woods.

*C. Kingii*, Bak. Woods at Temengoh.

*Costus velutinus*, n. sp.

Stems tall about 6 feet, leaf sheaths 4 inches or less long densely covered with soft silky hairs, mouth oblique long-haired, blade oblanceolate cuspidate, narrowed towards the base 9 inches long  $2\frac{1}{4}$  inch wide above glabrous except for a line of hairs along the midrib, beneath softly hairy with silky hairs, cusp conspicuously white hairy. Inflorescence basal, on a stout peduncle 4 inches long covered with broad ovate oblong bracts, 1-2 inches long, hairy, the uppermost armed with a pungent mucro. Capitulum 2 inches through and nearly as long obconic, outer bracts, oblong ovate hairy, with a horny mucro swollen at the base and tapering into a sharp point, glabrous; inner bracts thinner papery, hairy except at the tip, ribbed, lanceolate. Calyx 1 inch long tubular with three nearly equal short points ending in short thorn-like mucros. Corolla tube as long as the calyx, petals and lip cherry-red large. Petals lanceolate acute  $1\frac{1}{2}$  inch long hairy outside glabrous within. Lip broadly obcuneate apex broad truncate  $1\frac{1}{2}$  inch long and as wide, hairy outside. Stamen, anther oblong hairy  $\frac{1}{2}$  inch, crest, oblong slightly narrowed towards the tip, margins hairy with a few long hairs. Stigma broad, with long stigmatic hairs.

Woods at Ulu Temengoh.

The strongly pubescent-hairy stem of this plant, with the habit of *C. Kingii* is somewhat striking. The pubescent inflorescence, and flowers makes it very distinct. Though not rare very few plants were seen in flower, which is frequently the case in this set of *Costus*.

*Zingiber spectabile*, Griff. Extremely abundant and in fine flower all over the district.



*Anomum uliginosum*, Koen. In the upper camp, along the Temengoh river, among *Phoeomeria imperialis*, Lindl.

*Anomum squarrosus*, n. sp.

Leafy stems 4 to 5 feet tall, leaves linear lanceolate acuminate with a long point, above glabrous beneath hairy pubescent 10-15 inches long 1 to  $1\frac{1}{2}$  inch wide, petiole  $1\frac{3}{4}$  inch long glabrous slender ligule oblong apex rounded, hairy. Scapes 2-6 inches long, covered or partially so with lax glabrous, sheaths pubescent when young, apices rounded split on one side. Spike dense obconic in flower 2 inches long, in fruit lengthening cylindric nearly 4 inches long and  $1\frac{1}{2}$  inch through. Basal bracts oblong-ovate apex rounded pubescent,  $\frac{3}{4}$  inch long. Floral bracts ovate acuminate glabrous ribbed in fruit coriaceous, polished inside, greenish white recurved. Calyx tubular dilated slightly upwards, with 3 short equal teeth. Corolla tube as short as the calyx tube, lobes oblong rounded at the tip  $\frac{1}{4}$  inch long. Lip longer than the petals fleshy, narrowly obovate, apex rounded entire, base narrow linear. Stamen, filament linear, anther oblong with the two upper corners excurved with two curved linear arms apex retuse pubescent, crest very short entire rounded hardly longer than the anther. Capsule globose pale smooth glabrous, faintly ribbed at the apex,  $\frac{1}{2}$  inch long.

Perak. Tapah (Ridley 14026), (Wray 1412); Temengoh woods by the river. Selangor, between Kuala Kubu and Semangkok Pass at the 15th mile (Ridley).

There is also a specimen in Cantley's collection without locality probably from Negri Sembilan or Selangor, and labelled Pua Tadah Umbon. The leaves are made into poultice and applied in cases of giddiness. Though this plant does not seem to be rare, I have not had the luck to find good flowering specimens, and the flowering specimens I have seen, Wray's and Cantley's are in poor state.



The flowers are quite small and hardly project beyond the bracts, which in fruit are comose, somewhat after the manner of those of a *Curcuma* but somewhat stiffer, giving the fruiting spike a striking appearance.

*Hornstedtia megalochilus*, Ridl. Abundant in the damp spots by the river, forming thickets.

*Phoeomeria* (*Nicolaia*), *Maingayi*. Ridl. Woods by the Temengoh River, Ulu Temengoh.

*Plagiostachys lateralis*, Ridl. Damp spots in streams in dense forests, Ulu Temengoh.

*Elettariopsis pubescens*, Ridl. Abundant under trees in the Kampong of Ulu Temengoh, not in flower.

#### MARANTACEAE.

*Donax grandis*, Ridl. Common in all the woods.

*D. arundastrum*, Lour. Forming thickets by the river bank.

*Stachyphrynium Jagoratum*, Schum. Abundant under trees in the Kampong, Ulu Temengoh.

*Phrynium hirtum*, Ridl. Abundant in damp spots in forests.

*Ph. terminale*, n. sp.

A tufted plant, with elliptic or elliptic lanceolate leaves, apex acute base rounded, glabrous 18 inches long, 6 inches wide, shining green above purple beneath, very fine nerved, the nerves very conspicuous when dry, petiole over 8 inches long, the knee 2 inches not very thick; capitulum on a peduncle 18 inches long, with no trace of a subtending leaf. Flowers not seen. Bracts, two outer broad oblong truncate, the basal one  $1\frac{1}{2}$  inch long, 1 inch wide with a broad base, the upper ones oblong breaking up into fibrils. Capsule shortly pedicelled, pedicel  $\frac{1}{2}$  inch, oblong truncate with a flat top obscurely 3 angled half an inch long,  $\frac{1}{4}$  inch wide, three-seeded, minutely pubescent. Seed oblong nearly half

an inch long,  $\frac{1}{4}$  inch through, whitish grey, the back smooth flat, the inner face obscurely angled, the aril small bilobed.

Woods at Temengoh and Lenggong.

A striking plant from its finely coloured leaves, dark green undulate above and deep red purple beneath. It is the only species I have yet seen in the peninsula in which the inflorescence is not subtended by a leaf. I sought in vain for flowers, all the plants were in fruit.

#### LOWIACEAE.

*Lowia longiflora*, Scort. Extremely abundant all over the woods, no flowers seen. The plant seems in a wild state to flower very rarely. The only time I have seen it flowering well, was on one occasion where I found a number of plants had been chopped over in clearing the forest in Selangor.

#### MUSACEAE.

*Musa violascens*, Ridl. Scattered about in the forests at Ulu Temengoh, I only saw the remains of flowers once, and it was clearly this species. It was scanty and the plants were poor. Possibly the elephants had devoured most of the big plants.

#### AMARYLLIDAE.

*Curculigo latifolia*, Dryand. var. *glabrescens*. Common at Temengoh.

*Crinum defixum*, Ker. On rocks in the river below Kuala Temengoh.

#### BURMANNIACEAE.

*Burmattia coelestis*, Don. Grit.

TACCACEAE.

- Tacca cristata*, Jack. Not common, woods at Ulu Temengoh.  
*T. vespertilio*, Ridl. Common under orchard trees in the Kampong of Ulu Temengoh.

DIOSCOREACEAE.

- Dioscorea sativa*, L. Ulu Temengoh about the kampong. In flower.  
*D. Doemona*, Roxb. In the Kampong, Ulu Temengoh.

LILIACEAE.

- Chlorophytum orchidastrum*, Lindl. Woods by the river, between Kuala Temengoh and Ulu Temengoh.  
*Dianella ensifolia* Ridl. Woods, Temengoh.  
*Dracaena terniflora*, Roxb. Ulu Temengoh.  
*Dr. sp.* A very fine tree *Dracaena* about 30 feet tall, branched with erect-branches and large linear leaves, grew at the upper Camp, Ulu Temengoh, but bore no inflorescence. It was possibly *D. brachystachys*, Hook. fil.

ROXBURGHACEAE.

- Stichoneuron caudatum*, n. sp.

A low herb about a foot tall, with a few branches, slender glabrous. Leaves thin elliptic acuminate base rounded, alternate, main nerves 3 pairs nervules horizontal straight finely branched not reticulate, 3 inches long,  $1\frac{3}{4}$  inch wide, petiole  $\frac{1}{4}$  inch long. Inflorescence axillary, peduncle filiform 2 inches long. Pedicels crowded at the tip 5 slender, half an inch long one-flowered. Bracts broadly lanceolate subacute, margin papillose  $\frac{1}{10}$  inch long. Perianth lobes 4 connate at base, triangular caudate pubescent  $\frac{1}{8}$  inch long, purple. Stamens 4 connate at the base and adnate to the perianth, filaments broad oblong papillose pubescent.

Anthers dorsifixed extrorse elliptic broad 2 celled with a ridge between the cells, orange. Ovary superior subglobose ovoid, green, style none, stigma minute conic subcapitate.

Banks of the track, Ulu Temengoh.

The genus *Stichoneuron* has hitherto been represented by a single species from North India. The addition of another species from the Malay Peninsula is of considerable interest.

This new species differs from *S. membranaceum* in its smaller size, the curious tailed petals, and the solitary stigma.

The position of the genus has always been puzzling, and all the more so as the fruit of the type species has never been found, though it appears to be by no means rare in the Himalayas. I sought in vain for the fruit of the new species, and though the plant was abundant in the Ulu Temengoh not even a young fruit was to be found. The nervation and the inflorescence are certainly like those of *Roxburghia*, but there the resemblance ceases, and the plant otherwise does not resemble a monocotyledon at all. Its relationship is certainly very puzzling.

#### COMMELINACEAE.

*Polia sorzogonensis*, Endl. Abundant in the woods Temengoh.

*Commelina obliqua*, Ham. River bank at Ulu Temengoh not in flower.

*Aneilema nudiflorum*, Br. A large fleshy form with big rosettes of leaves, on sand banks in the river Ulu Temengoh.

*A. conspicuum*, Kunth. Woods Ulu Temengoh.

*Aneilema clandestinum*, n. sp. A weak decumbent herb slender 12-inches long, base procumbent rooting. Leaves distant narrowly lanceolate acuminate base broad,

margins undulate denticulate 2 inches long  $\frac{1}{4}$  inch wide, sheath  $\frac{1}{4}$  inch long hairy as is the base of the leaf with white leaves. Flowers solitary axillary on a short peduncle with 2 lanceolate having leaflike bracts  $\frac{1}{4}$  inch or more long. Flower very small  $\frac{1}{8}$  inch long white. Sepals lanceolate obtuse. Petals subsimilar oblong lanceolate, Stamens 3, filaments densely hairy with silky hairs, anthers linear oblong yellow, staminode one much smaller, cells ovoid. Capsule linear oblong  $\frac{1}{4}$  inch long greenish terminated by the persistent style subtriquetrous three celled, seeds in a single row of 6 in each cell oblong quadrate dark red brown punctate.

In a wet grassy swamp in the woods by the Temengoh river at Ulu Temengoh. The very small axillary flowers close by midday.

*Cyanotis capitata*, Clarke. On the banks of the Temengoh river at Ulu Temengoh, abundant in one spot. This little creeping plant seems never to have been fully described from living plants, and the colour as given in the books is blue or light-blue as is the case in most species of the genus. They are however pure white. The calyx lobes lanceolate green acute, petals shorter than the stamens ovate acute white. Stamens 5 or 6, filaments white tipped with violet, covered with long white hairs. Anthers orange. The little flowers open in the early morning and close before midday.

I have only met with it previously near the Batu Caves. Kuala Lumpur, and at Pulau Jellam on the Pahang river.

*Floscopa scandens*, Lour. A weak form with a small panicle. In a swamp in the Forest at Ulu Temengoh.

*Forrestia gracilis*, Ridl. Woods at Ulu Temengoh.

*F. marginata*, Hassk. Woods at Lenggong.

*F. monosperma*, Clarke. Forests between Kuala Temengoh and Ulu Temengoh.

PALMAE.

Palms were by no means as abundant here as they are in most parts of the peninsula.

*Pinanga Scortechinii*, Becc. Woods Temengoh.

*P. disticha*, Bl. The form with much divided leaves. Woods Ulu Temengoh.

*P. subruminata*, Becc. Woods along the Sungei Kertai, Temengoh.

*Nenga macrocarpa*, Scort. Ulu Temengoh.

*Orania macroclados*, Mart. Scantly scattered through the forests.

*Iguanura Wallichiana*, Hook. fil. common in forest Ulu Temengoh.

*Didymosperma Hookeriana*, Becc. Lenggong.

*Caryota mitis*, Lour. A few young plants in the forests near the upper camp Ulu Temengoh.

*Licuala Kunstleri*, Becc. In the Ulu Temengoh forests. A dwarf palm with quite a short stem, almost stemless.

*Eugeissona tristis*, Griff. The Bertam occurs on the tops of hills at Ulu Temengoh but was not very abundant.

*Doemonorops angustifolius*, Mart. Banks of the Temengoh river.

*Calamus castaneus*, Griff. Forests at Ulu Temengoh.

*C. pectillatus* Roxb. (*C. javensis*,) Bl. Woods Temengoh.  
Var *purpurascens* scanty in same woods.

*C. ornatus*, Bl. River bank at Temengoh. The fruits very dark in colour, almost black.

*Plectocomia Griffithii*, Becc. By the Temengoh river towards Kwala Temengoh.

*Korthalsia*, young plants of perhaps *K. polystachya* Mart. were seen here and there in the forests.



## AROIDEAE.

*Pistia stratotes*, L. common in ditches near Lenggong.

*Cryptocoryne affinis*, N. E. Br. In shallow streams on gravelly banks thickly covering them with a mat of leaves. The spathe appears always to lie horizontal and practically under the water, at least I never saw it erect. The bullate leaves purple beneath, dark green above are very characteristic, and the spirally twisted white and purple lamina is very unlike that of other species. Abundant in the stream behind the rest house at Grit and in a stream at Ulu Temengoh.

*Arisaema Roxburghii*, Ulu Temengoh.

*Amorphophallus Prainii*, Hook fil. What appeared to be this was abundant in leaf round Temengoh and in all the woods to Lenggong.

*Alocasia denudata*, Eugl. Common about Temengoh.

*Homalomena coerulescens*, Jungh. Woods Temengoh.

*H. pumila*, Hook. fil. and its variety *Purpureasceus* were common in damp spots on banks at Temengoh.

*H. undulatifolia*, n. sp.

A small tufted plant, leaves ovate narrowed slightly at the base or rounded, apex acute or cuspidate, margins undulate curved in on the under surface so as to appear crenulate from above, glabrous grey above when dry, paler beneath, nerves invisible above, 4 pairs beneath elevated ascending towards the tip somewhat, straight  $1\frac{1}{2}$  inch long  $\frac{1}{2}$ - $\frac{3}{4}$  inch wide, petiole slender half an inch long. Peduncle slender very short under half an inch long, spathe ovoid with a slender mucro,  $\frac{1}{4}$  inch long. Spadix shorter than the spathe nearly sessile. Male portion twice as long as female, conic gradually tapering upwards, acute, flowers few and large, no nude portion at the base.

Female flowers about 8 in two spirals, pistil oblong stigma discoid. Stamines few very short on the banks of Sungei Kertai.

Probably nearest to *H. humilis*, Hook fil.

*H. trapezifolia*, var.

This form differs from the typical *Trapezifolia* Hook fil. in the base being more distinctly narrowed, and in the general shaped of the leaves it approaches *H. falcata* Ridl. and may be said to be intermediate between the two. The base of the leaf is oblique and there is a tendency to a curve in the outline as in *falcata*. With this occurred also a smaller plant with shorter and smaller leaves, 6 inches long with the petiole; in this the leaves are thinner and the nerves much less prominent.

Banks in Woods Temengoh.

*H. Scortechinii*, Hook fil. A variety with shorter and denser foliage than the type, the blade  $3\frac{1}{2}$  inches long and  $\frac{1}{2}$  inch wide, petiole 3 inches. Temengoh Woods.

*Schismatoglottis calyptrata*, Zoll. Fairly common.

*Sch. Wallichii*, Hook fil. Var *fasciata*; common at Temengoh.

*Sch. cordifolia*, n. sp.

Stem short, leaves lanceolate cuspidate base deeply cordate, lobe, rounded, 6 inches long, 3 inches wide, the lobes 1 inch long, petiole 8 inches long sheathing for three inches. Peduncle 3 inches long or less. Spathe 2 inches, tube an inch long, limb as long elliptic cuspidate, white. Appendage conic blunt slightly narrowed toward base,  $\frac{1}{4}$  inch long. Male portion narrowed gradually to the base nearly half an inch long. Flowers with more sinuous margins than in *S. calyptrata*. Female portion  $\frac{3}{4}$  inch long. Pistils narrowed at base, and upward. Stigma discoid. Temengoh Woods.

In the form of the outline of the leaf this resembles *S. Wallichii*, Hook. fil. but it is distinctly cordate at the base. The inflorescence most resembles that of *S. calyptrata*.

*Sch. brevicuspis*, Hook. fil. Banks by the Temengoh River.

*Sch. longifolia*, Ridl. Woods at Kuala Temengoh.

*Piptospatha elongata*, Ridl. On rocks in jungle streams, Kuala Temengoh to Ulu Temengoh. Common.

*Anadendrum montanum*, Schott. Low down on trees, Ulu Temengoh.

*Scindapus pictus*, Hassk. Forests, Temengoh.

*Sc. perakensis*, Hook. fil. Woods, Temengoh. The spathe has not yet been described. It is creamy white, ovate cuspidate and leathery, 3 inches long and as wide, the cusp an inch long.

*Raphidophora Beccarii*, Engl. Rocks and banks of the Kertai river, and also the stream at Grit, growing just above the level of the stream.

*R. foraminifera*, Engler, Pflanzenreich Aroideae, Monsteroideae. p. 45, fig. 19. *Epipremnum foraminiferum*, Engl. Engler's Jahrb. XXXV. II.

This plant has only as yet been described from its foliage, which is sufficiently striking from its oval perforations. The plant is abundant on the Larut hills, but hitherto no flowers have been seen. I found it clothing the upper boughs of a tree overhanging the Temengoh river with flower and fruit. I give a full description of the plant. A stout climber. Leaves fleshy but drying thin dark green, ovate to lanceolate acuminate with a long point, nerves very numerous ascending towards the point, base usually cuneate, lamina perforated with one to three oblong, or elliptic perforations  $\frac{1}{4}$ - $\frac{1}{2}$  inch long, (many leaves are unperforate), petiole 4 to 6 inches, rather slender margined with a thin narrow wing to the top. Spathe cylindric cuspidate  $\frac{3}{8}$  inch through, 2 inches long green, on a peduncle 1 inch long. Spadix sessile cylindric blunt  $1\frac{1}{4}$  long sessile. Flowers irregularly hexagonal angles rounded. Stigma

pulvinate. Fruiting spadix nearly  $\frac{3}{4}$  inches long. Seed pale brown aciniform, the upper end rounded, tapering gradually to the rounded base, 2 in each cell.

*Lasia aculeata*, Lour. Common along the river edge, Temengoh.

*Pothos scandens*, L. Climbing on orchard trees at Ulu Temengoh.

CYPERACEAE.

*Kyllinga brevifolia*, Rottb. Common, Ulu Temengoh.

*K. monocephala*, Rottb. Common, Ulu Temengoh.

*Pycnus sanguinolentus*, Nees. Rocks by the river, Kuala Temengoh and Ulu Temengoh.

*Cyperus haspan*, L. Paddy fields, Temengoh.

*C. pulcherrimus*, Willd. Paddy fields, Temengoh and Lenggong. Common.

*C. diffusus*, Vahl. var. *pubisquama*. Woods by the river and on rocks, Ulu Temengoh.

*C. Iria*, L. Ricefield, Temengoh.

*C. pilosus*, Vahl. Ricefields, Temengoh.

*C. digitatus*, Roxb.. Temengoh.

*Mariscus sieberianus*, Nees. Kampong, Ulu Temengoh.  
var. *evolutior*. Rocks in the Temengoh river at Ulu Temengoh.

*M. microcephalus*, Presl. River bank at Kuala Kenering.

*Heleocharis variegata*, Kunth. Paddy fields at Temengoh.

*H. chaetaria*, R. and S. Paddy fields, Temengoh.

*Scirpus mucronatus*, L. Ditches at Temengoh.

*S. erectus*, Poir. Paddy fields, Temengoh.

*Lipocarpa argentea*, A. Br. Sand banks in the river, Ulu Temengoh.

*Rhynchospora aurea*, Vahl. Very common in paddy fields.

*Fimbristylis diphylla*, Vahl. Common.

- F. aestivalis*, Vahl. Rocks below Kuala Temengoh.  
*F. miliacea*, Vahl. Ricefields, Temengoh.  
*F. asperima*, Boeck. Woods on the Temengoh river.  
*Hypolytrum latifolium*, Rich. Woods, Temengoh River.  
*Mapania palustris*, Benth. Hill Woods, Temengoh.  
*M. kurzii*, Clarke. Hill Woods, Temengoh.  
*M. tenuiscapa*, Clarke. Hill Woods, Temengoh.  
*M. humilis*, Naves. Woods, Temengoh.  
*Scleria lithosperma*, Sw. Woods, Temengoh.  
*S. sumatrensis*, Retz. Grit.  
*S. hebecarpa*, Nees. Temengoh.

GRAMINEAE.

- Paspalum conjugatum*, Berg. Common on Semang clearings,  
 Ulu Temengoh.  
*P. scrobiculatum*, L. Not very common on sand banks in the  
 river.  
*F. sanguinale*, Lam. Waste ground and river banks.  
*Panicum colonum*, L. Sand banks in the river.  
*P. myurus*, H. B. K. Sand banks.  
*P. auritum*, Presl. Sand banks in the river.  
*P. plicatum*, Lam. Very common in the woods, Temengoh.  
*P. luzonense*, Presl. Sandy paths by the river.  
*P. humidorum*, Ham. Borders of streams, Ulu Temengoh in  
 open country.  
*P. oryzoides*, Sw. A big form common in woods, Ulu Temengoh.  
*P. distachyum*, L. Open edges of forest, Temengoh.  
*P. ovalifolium*, Poir. Woods by the river.  
*P. pilipes*, Nees. Woods, Temengoh.  
*P. patens*, Linn. Woods. Common.



*P. (pseudechinolaena) uncinatum*, Raddi. Banks by the roadside and shady spots, Ulu Temengoh.

This curious grass is a new addition to our flora. It is a native of India, Ceylon, Malaya and Tropical America. With so extensive a distribution as this it is rather remarkable that this grass has not been met with before in the Peninsula, especially as it is one of the grasses provided with hooked bristles on the outer (second) glume allowing for its dispersal by wild beasts. It attains a height of about 18 inches with distant oval spikelets, armed with hooked bristles.

*Thysanolaena agrostis*, Nees. Banks of the river at the upper camp, Ulu Temengoh.

*Leptaspis urceolata*, Br. Common in woods.

*Imperata arundinacea*, Cyr. The lalang though occurring in this district does not seem to be as abundant as elsewhere.

*Pogonatherum saccharoideum*, Beauv. On rocks in the the Temengoh river.

*Pollinia gracilis*, Ridl. Borders of woods and river bank, Ulu Temengoh.

*Stenotaphrum Helferi*, Munro. Paths through the ricefields, Ulu Temengoh.

*Mnesithea rupicola*, n. sp.

A tufted grass 18 to 24 inches tall with a short woody rhizome. Leaves linear acuminate into a long point about a foot long  $\frac{3}{4}$  inch wide hairy beneath and on the edges, with thin rough pale hairs; ligule short rounded covered with numerous white hairs. Peduncles very slender in pairs from the upper axils, glabrous, 2 to 4 inches long usually unequal in length. Spikes slender solitary 3 inches long,  $\frac{1}{8}$  inch through, pale creamy yellow, rachis joints very short turbinate shorter than the spikelets, smooth and glabrous except at the top where there is a raised ring, covered with silky white



hairs. Some of the joints with 2-5 vertical grooves dark green. Spikelets 2, one narrow linear acuminate minutely pubescent with two shallow dull green longitudinal grooves abortive. Fertile spikelet  $\frac{1}{10}$  inch long. Glume 1, ovate lanceolate smooth or minutely sparingly pubescent on the edge, occasionally with traces of 3 basal grooves, pale cream, tip obtuse green. Glume 2 shorter thinner ovate acuminate, with a dorsal keel is raised ridge. Glumes 3 and 4 ovate thin by a line. Anthers bright brown. Stigmatic hairs bright sienna brown.

Rocks in the Temengoh river at Ulu Temengoh. This species is most nearly allied to *M. pubescens* Ridl. of Batu Pahat, differing in the unpitted Glume I, abortive second spikelet and absence of any trace of the 3rd spikelet.

*Andropogon aciculatus*, Retz. Very common and forming the greater part of the surf at Grit, Ulu Temengoh, etc.

*Anthistiria gigantea*, Cav. Abundant. Covering considerable areas between Grit and Kuala Temengoh and to some extent taking the place of lalang in cleared open spaces.

*Cynodon Dactylon*, L. Sand banks in the river.

*Eleusine indica*, L. Common in Kampongs.

*E. aegyptiaca*, Desf. In the Kampong of Ulu Temengoh.

*Leptochloa chinensis*, Beauv. Paddy fields, Ulu Temengoh.

*Phragmites karka*, Trin. River bank, Ulu Temengoh.

*Eragrostis amabilis*, Wight. Kampong, Ulu Temengoh.

*E. elegantula*, Steud. On rocks in the river below Kuala Temengoh.

*Lophatherum gracile*, Brongn. Woods.

*Cenotheca lappacea*, Desv. Woods.

*Gigantochloa Scortechinii*, Gamble. Abundant on the hills at Ulu Temengoh.

*Dendrocalamus pendulus*, Ridl. The commonest bamboo all over this region from near Lenggong to Ulu Temengoh, fringing the rivers and ascending to the tops of the hills.

*Dinorchloa Tjankorreh*, Buse. In the forests between Lenggong and Grit, in flower.

*Cephalostachyum malayense*, n. sp.

A slender stemmed bamboo. Leaves lanceolate to lanceolate linear acuminate with a rather long point, base broad truncate 7-8 inches long 1 inch broad at base, minutely pubescent on the back edges minutely denticulate, petiole very short and thick, ligule short bearing 3 or 4 long filaments, sheath ribbed pubescent when young. Inflorescence terminal on the ends of the branches, densely capitate solitary included in 4 to 6 broad sheaths with full sized or nearly full sized leafblades, similar to the ordinary leaves, whole, capitulum about 2 inches long and obconic in outline; one inch through. Spikelets very numerous densely packed acicular surrounded by inner bracts without laminas, and very hairy on the edges. Spikelet 2 inches long outer glume narrow lanceolate acuminate apex hairy. Second similar enclosing an abortive flower shorter narrow lanceolate acuminate, points hairy. Flowering glumes 2 thin chaffy much longer apices hairy. Grain oblong  $\frac{3}{8}$  inch long cylindric smooth with a long hairy  $1\frac{3}{4}$  beak inch long.

#### FERNS.

*Alsophila trichodesma*, Scort. Temengoh (14207). (*A. latebrosa* according Beddome).

*Cibotium Barometz*, Lin. Ulu Temengoh. Dr. Christ points out in a letter that the specific name should be Baranetz, which is a Russian word meaning little sheep (Baran sheep) from its woolly rhizome. Linné wrote it Barometz by error.

*Hymenophyllum Neesii*, Hook. Sungei Kertai.

*Trichomanes javanicum*, Bl. Rocks by the Temengoh river.

*Tr. bipunctatum*, Poir. Common at Ulu Temengoh (No. 14200, 14204, 14025).

*Tr. viridans*, Mett.

Caespitose forming a thick mat on tree trunks, rhizome slender covered with red brown hairs. Fronds, half an inch long  $\frac{1}{8}$  inch wide, obcuneate broadly winged to the base and with five to seven oblong truncate lobes, marginal band present, the midrib and lateral nerves in each lobe prominent, thick black, venules not distinct. Sporangies on the terminal lobes, 3 or 4, tube sunk in the frond, mouth free dilated two-lipped.

Temengoh (14203.) This differs from *T. muscoides*, in its thicker texture and inconspicuous venules, more distinctly two-lipped tube mouth and deeply cut lobes. Originally described from Moulmein.

*Davallia solida*, Temengoh Campong.

*Microlepia kurzii*, Clarke. A fine and rare species. Ulu Temengoh (14208).

*M. spelunca*, L. Common at Ulu Temengoh.

*Schizoloma gracilis*, Bl. Temengoh (14230).

A new species to the flora near *Sch. lobata* Poir. but with veins not anastomosing.

*Adiantum lunulatum*, Burm. On banks in forest between Kwala and Ulu Temengoh : certainly wild here.

*A. caudatum*, L. Lenggong, limestone rocks.

*Cheilanthes tenuifolia*, Sw. Common at Ulu Temengoh.

*Pteris patens*, Hook. Ulu Temengoh.

*Pt. aquilina* L. Common waste ground.

*Ceratopteris thalictroides*. Swampy spots Temengoh.

*Thamnopteris nidus*, L. At Ulu Temengoh not very common.

*Asplenium resectum*, Hook. Woods Temengoh.

- A. vulcanicum*, Bl. Lenggong.  
*Diplazium alternifolium*, Bl. New to the Peninsula: but very near *D. Bantamense*.  
*D. subserratum*, Bl. On trees upper Camp Ulu Temengoh.  
*D. pallidum*, Bl. Ulu Temengoh.  
*D. asperum*, Bl. Ulu Temengoh (14206).  
*D. tomentosum*, Hook. Woods Ulu Temengoh.  
(*D. crenato-serratum*, Bl. New to the Peninsula was collected at Taiping on the return journey).  
*Anisogonium lineolatum*, Mett. Ulu Temengoh on the banks of a stream in the forests.  
*A. esculentum*, River banks, Temengoh. etc.  
*Mesochloena polycarpa*, Bl. Ulu Temengoh.  
*Aspidium polymorphum*, Wall. Ulu Temengoh (14199).  
*A. variolosum*, Wall. Ulu Temengoh.  
*A. coadunatum* Wall. Ulu Temengoh (14216).  
*A. singaporianum*, Temengoh Woods.  
*A. angulatum*, Temengoh.  
*Lastrea padangensis*, Bedl. New to the Peninsula Temengoh (14198).  
*L. cuspidata*, Wall. Lenggong (14212) new to the Peninsula.  
*L. calcarata*, Bl. Common Temengoh.  
*L. sagenioides*, Bl. Ulu Temengoh (14194).  
*L. syrmatica*, Willd. Temengoh.  
*Nephrodium amboinense*, Presl. Temengoh.  
*N. glandulosum*, Bl. Ulu Temengoh.  
*N. urophyllum*, Wall. Kuala Temengoh (14213).  
*Polypodium obliquatum*, Bl. Sungei Kertai on trees.  
*Niphobolus adnascens*, Sw. Ulu Temengoh.  
*N. acrostichoides*, Sw. Ulu Temengoh.

- Pleopeltis pteropus*, Bl. Ulu Temengoh (14223).  
*Pl. accedens*, Bl. Common on trees Ulu Temengoh.  
*Pl. angustatum*, Temengoh.  
*Pl. irioides*, Common in the Kampong Temengoh.  
*Pl. superficiale*, Bl. Ulu temengoh.  
*Pl. longifolia* Mett. Temengoh (14236).  
*P. Phymatodes*, L. Not very common Ulu Temengoh.  
*Selliguea feei*, Hook. Temengoh.  
*Loxogramme lanceolata*, Sw. Temengoh Woods.  
*P. involuta*, Don. Not rare, Temengoh Woods.  
*Antrophyum reticulatum*, Kaulf. Trees by the Sungei Kertai.  
*Vittaria scolopendrina* var *loxogrammoides*, n. var.

This variety differs from the type in its thin fronds 18 inches long, and  $\frac{1}{2}$  to  $\frac{3}{4}$  inch wide, flaccid with thick end margins, and the slender long petiole 4 to six inches long. It has so much the appearance of a *Loxogramma* that I took it for one at first, but Dr. Christ pointed out it was a *Vittaria* and suggested that it was a distinct species and might be named *V. loxogrammoides*. I suggested it might be a peculiar woodland form of *V. scolopendrina* especially as I have also found it at Kranji in Singapore Dr. Christ writes "The thin fronds dilated towards the tip as well as the insertion of the soriferous lines, finally the flaccid tissue not stiff seems to me sufficiently different from the *Vittaria scolopendrina* of Trimen from Ceylon. But it is quite possible that the plant is more variable than I thought and you being on the spot are right not to separate this form, you know anyway that the *Vittarias* are a terrible group. The more one studies them the more confused one gets. It is a study for the botanists of the 20th century perhaps even for those of the 21st."

Certainly as Dr. Christ says the genus is very difficult; there are so few definite characters that the varieties seem those of degree rather than of detail.



- Tænitis blechnoides*, Sw. Temengoh Woods.  
*Drymoglossum piloselloides*, Presl. Orchard trees at the Village.  
*Hemionitis arifolia*, Burm. In grassy thickets in the campong, Ulu Temengoh.  
*Stenochloena sorbifolia*, Temengoh.  
*Gymnoopteris spicata*, L. fil. On trees Temengoh.  
*G. flagellifera*, River bank Temengoh.  
*Lygodium circinatum*, Sw. Very large borders of forest Ulu Temengoh (14242).  
*Angiopteris evecta*, Hoffm. Temengoh.  
*Kaulfussia aesculifolia*, Bl. Temengoh Woods.  
*Helminthostachys Zeylanica*, L. Common in the cleared places near the Village.

LYCOPODIACEAE.

- Lycopodium cernuum*, L. Temengoh.  
*L. phlegmaria*, L. Temengoh.  
*L. nummulariifolium*, L. Temengoh.  
*Selaginella semicordata*, A Spring Banks at Ulu Temengoh (No. 14471 and 14472).  
*S. plumosa*, Spring. Temengoh (14469, 14470, 14457, 14473).  
*S. Wallichii*, Spring. Ulu Temengoh (14450).  
*S. inaequalifolia*, Spring. Ulu Temengoh (14459).  
*S. oligostachya*, Bak. Temengoh (14464).

I am indebted etc Colonel Beddome and Dr. Christ for identifications of Ferns and Colonel Beddome for those of Selaginelleae.



### Addenda.

"Rec. Ind. Mus. Vol. V. Pt. IV. (1910)."

Should be altered to :—

- (i) *P. conspicua*.—"Rec. Ind. Mus. Vol. V. Pt. IV.  
p. 316, Pl. xxi. figs. 7, *a*, *b* (1910)."
- (ii) *M. moultoni*.—"Rec. Ind. Mus. Vol. V. Pt. IV.  
p. 317, Pl. xxi. figs. 6, *a*, *b* (1910)."
- (iii) *L. connexa*.—"Rec. Ind. Mus. Vol. V. Pt. IV.  
p. 317, Pl. xxi. figs. 12, *a*, *b* (1910)."



## Material for a Fauna Borneensis : a list of Bornean Cicadidae.

By J. C. Moulton, F. E. S.,  
Curator of the Sarawak Museum.

The only publications dealing with Cicadidae from Borneo are, (i) a "Catalogue of the Homopterous insects collected at Sarawak, Borneo, by Mr. A. R. Wallace, with Descriptions of New Species," by Francis Walker F. L. S., published in the Journal of the Linnean Society, London, 1857; and, (ii) a comprehensive "Monograph of the Oriental Cicadidae" by W. L. Distant, which was published in 1889-92. In the former paper, eleven\* species of Cicadidae are enumerated, of which two are no longer traceable. In Mr. Distant's memoir, out of no less than 268 species dealt with, only 36 are noticed from Borneo. As might be expected, many other species have been recorded since that date; and as it may be of some interest to students and collectors of the Fauna of the Malay Archipelago, I have compiled the following list of Cicadidae which are at present known from Borneo. This paper cannot pretend to contain a complete list of all Bornean Cicadidae; for in our present lack of entomological knowledge of the greater part of this island—so rich in insect fauna—there must yet remain many more species to be discovered, and the distribution of those now known must also be greatly extended. It is also

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\* (1) *Platypleura semilucida*, Walk., (4) *Tacua speciosa*, Illiger, (26) *Dundubia immacula*, Walk., (35) *Dundubia phaeophila*, Walk., (50) *Dundubia Thalia*, Walk., (30) *Dundubia intemerata*, Walk., (30a) *Dundubia decem*, Walk., (31) *Dundubia duarum*, Walk., (10) *Fidicina aquila*, Walk., (63) *Huechys splendidula*, Fab., (62) *Huechys facialis*, Walk. (The numbers before each species refer to the numbers applied to the species in this paper).

probable that the few private collections made in this country may possess some species not mentioned in this list; and perhaps one or two European museums, which I have not been able to consult, may contain some too.

So the purpose of this paper has been to serve rather as a basis for a chapter on this family of Rhynchota when the time comes for the Fauna of Borneo to be treated in one comprehensive work. And if those who have in their keeping, collections of Cicadidae from this island, will add to this list; and if entomologists in Borneo are interested sufficiently to add to it as well, the purpose of this paper will be fully served.

In compiling this list I have to acknowledge my debt of gratitude to Mr. W. L. Distant who has from time to time identified most of the species in the Sarawak Museum; to Mr. Howard Ashton of Sydney for identifying species; and to the following gentlemen who have kindly supplied me with data of species in their possession:—Dr. N. Annandale of the Indian Museum, M. le Vicomte du Buysson of the Paris Museum, Dr. R. Hanitsch of the Raffles Museum, Singapore, Dr. R. Gestro of the Museo Civico, Genoa, and Mr. C. J. Brooks of Upper Sarawak.

The system of classification followed is that set forth by Mr. W. L. Distant in his "Synonymic Catalogue of Homoptera, Part III. Cicadidae," and reference is made to that work in the case of each species. In addition to this, the following works have been consulted: "Représentation des Cigales" by Caspar Stoll (1788); Journal of the Linnean Society, London, 1857, in which appears the paper on Sarawak Homoptera by Francis Walker; Annals and Magazine of Natural History (1887-1906); "Monograph of the Oriental Cicadidae" by W. L. Distant (1889-1892), and Rhynchota, Vol. III, of the Fauna of British India series, by W. L. Distant.

The names of the localities are placed in order, beginning from Sandakan (Elopura) in the North-East of Borneo; then to the North of the island: from thence westward through Sarawak, and south to Pontianak, and so round to the South-East of Borneo, where Mr. Doherty collected many species.

A few remarks on the distribution of Bornean Cicadidae relative to other parts of Malaya, have been placed at the end; also an Appendix containing the description of a new species by Mr. Howard Ashton.

Sub. Fam. 1. CICADIDAE.

Genus 1. *Platypleura*, Amy. and Serv.

1. *Platypleura nobilis*, Germ.

in Thon, Ent. Arch. ii. 2, p. 2 (1830).

Dist. Mon. Orient. Cicad. p. 21, t. i. f. 13, *a, b* (1889).

Id. Syn. Cat. Hom. p. 10 (1906).

*Cicada hemiptera*, Guér. Voy. Bél. Ind. p. 500 (1834).

*Platypleura semilucida*, Walk. List Hom. i. p. 20 (1850).

*Platypleura gemina*, Walk. List Hom. i. p. 21 (1850).

Sarawak (Wallace).

This species is recorded by Walker in his list of Sarawak Homoptera collected by A. R. Wallace; but I can find no other records of it from Borneo.

General distribution: India and Malaya.

Malacca, Singapore, Java and Sumatra.

2. *Platypleura kaempferi*, Fabr.

Ent. Syst. iv. p. 23, 25 (1794).

Dist. Mon. Orient. Cicad. p. 20, t. i. f. 14, *a, b* (1889).

Id. Syn. Cat. Hom. p. 10 (1906).

*P. hyalino-limbata*, Sign. Bull. Soc. Ent. Fr. (6) i. p. xlii (1881).

*P. fuscangulis*, Butl. Cist. Ent. i. p. 189 (1874).

The Paris Museum possesses this species from Pontianak (R. Oberthur, 1898); which seems to be the first record of it from Malaya. However Mr. Distant in his Monograph of the Oriental Cicadidae (p. 20) mentions that a slight variety has been described by Mr. Butler under the name of *P. fuscangulis*, and that he has given it the habitat of "Sarawak (Wallace)."

But Mr. Distant goes on to say:—"I think it more than probable that a mistake has been made with this habitat, and I have refrained from adding it to the localities given above."

In his Synonymic Catalogue (1906) Mr. Distant treats *fuscangulis* as a synonym of *kämpferi*.

The species inhabits China and Japan.

3. *Platypleura Ridleyana*, Dist.

Ann. Mag. Nat. Hist. (7) xvi. p. 670 (1905).

Id. Syn. Cat. Hom. p. 11 (1906).

North Borneo and the island of Banguey (coll. C. Noualhier—Paris Mus.)

The species also occurs in Malacca.

Genus 2. *Tacua*, Amy. and Serv.

4. *Tacua speciosa*, Illig.

in Wied. Arch. Zool. i. p. 145, 38, t. 2 (800).

Dist. Mon. Orient. Cicad. p. 24, t. ii. f. 9, *a*, *b*, and  
*var. f. 10, a, b* (1889).

Id. Syn. Cat. Hom. p. 23 (1906).

*Cicada indica*, Donovan. Ins. Ind., Hem. t. ii. f. 3.  
(1800-3).

Mt. Kina Balu, 4150 ft. and Kiou, 2400 ft., (coll. Hanitsch—Raffles Mus., Singapore); Mt. Kina Balu (Whitehead—coll. Distant); Sarawak (Wallace; Beccari—Genoa Mus.); Limbang, Baram and Kuching (Sar. Mus.); Bidi (coll. C. J. Brooks); Pontianak (coll. R. Oberthur, 1898—Paris Mus.).

The series in the Sarawak Museum was taken during the months of February to July and September; Mr. C. J. Brooks records it in January.

General distribution: Malaya.

Java, Sumatra and Penang.



Genus 3. *Tosena*, Amy. and Serv.5. *Tosena fasciata*, Fabr.

Mant. Ins. ii. p. 265, 2 (1787).

Dist. Mon. Orient. Cicad. p. 26, t. ii. ff. 1 & 2, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 24 (1906).

Mt. Kina Balu (Whitehead—coll. Distant) and South East Borneo (Doherty—coll. Distant).

It is also recorded from Java, Sumatra and Amboyna.

Stoll in his work on the Cicadas (1788) figures this species (fig. 16), and calls it *La Cigale Ecailleuse de Java* (p. 27).

6. *Tosena depicta*, Dist.

Ann. Mag. Nat. Hist. (6) ii. p. 323 (1888).

Id. Mon. Orient. Cicad. p. 28, t. iii. f. 11, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 25 (1906).

At present only recorded from South East Borneo (Doherty—coll. Distant).

Genus 4. *Rihana*, Dist.7. *Rihana pontianaka*, Dist.

Ann. Mag. Nat. Hist. (6) i. p. 298 (1888).

Id. Mon. Orient. Cicad. p. 97, t. v. f. 7, *a*, *b* (1892).

Id. Syn. Cat. Hom. p. 33 (1906).

North Borneo and Island of Banguay (coll. Noualhier—Paris Mus.); Mt. Kina Balu (Whitehead—coll. Distant); Limbang, Kuching and vicinity, Mt. Santubong (Sar. Mus.); Mt. Matang and Bau (coll. C. J. Brooks); Pontianak (Brussels Mus. and Paris Mus.).

The Sarawak Museum specimens were taken in the months of March, April and August.

General distribution : Malaya.

Java, Sumatra, Sulu Islands and Perak.

This is distinctly a variable species; and there are two marked varieties in the Sarawak Museum which are perhaps worthy of comment. They are both females and are noticeable for the reduced black markings on the pronotum and mesonotum. The two black central fasciæ of the mesonotum become reduced towards the pronotum, so as to leave a small central patch of ground-colour, while in the typical form these fasciæ grow wider and finally meet on the border of the pronotum. The dark pronotal markings are also reduced.

There is another curious aberration in this collection, taken on the upper waters of the Limbang River (April 1910). In this example the neururation of the left tegmen is abnormal in two places. The first ulnar area is closed by an additional vein about 2 mm. short of the *apical* end of that area. The third apical area is also shortened by an additional vein about 2 mm. short of the *basal* end of that area; the addition of these two small veins thus results in the formation of two small post-ulnar or pre-apical cells. The second abnormality is produced by a small additional vein enclosing the apex of the fourth ulnar area. The neururation of the left tegmen is normal.

I have also noticed a small aberration in the neururation of a specimen of *Dundubia rufivena*, Walk.; and it is perhaps interesting to note that the neururation of *Cicadidae* is evidently prone to variation while that of *Lepidoptera* is so stable that some systematists have been led to base their classifications on that character alone.

8. *Rihana umbrosa*, Dist.

Ann. Mag. Nat. Hist. (7) xiv. p. 330 (1904).

Id. Syn. Cat. Hom. p. 34 (1906).

This species is confined to Borneo.

Genus 5. *Cicada*, Linn.9. *Cicada* ? *daiaca*, Bredd.

Abh. Senck. Ges. xxv. p. 180 (1900).

Dist. Syn. Cat. Hom. p. 41 (1906).

This species is only recorded from Borneo. Mr. Distant in his "Synonymic Catalogue of Homoptera" regards it as a doubtful member of the genus *Cicada*.

Genus 6. *Cryptotympana*, Stål10. *Cryptotympana aquila*, Walk.

List Hom. i. p. 84 (1850).

Dist. Mon. Orient. Cicad. p. 85, t. xi. f. 9, *a*, *b* (1891).

Id. Syn. Cat. Hom. p. 43. (1906).

Sandakan\* (Pryer—coll. Distant; Mt. Kina Balu, 2150 ft., coll. Hanitsch—Raffles Mus., Singapore, and Whitehead—coll. Distant; Sarawak (Wallace); Mt. Matang (Sar. Mus. and coll. C. J. Brooks); Bintulu and Kuching (Sar. Mus.)

The Sarawak Museum specimens were taken from the month of February to August, May excepted.

General distribution : Malaya and Corea.

Sumatra, Province Wellesley, Perak and Corea.

11. *Cryptotympana acuta*, Sign.Rev. Mag. Zool. p. 409, t. x. f. 3, *a* (1849).Dist. Mon. Orient. Cicad. p. 88, t. xi. f. 8, *a*, *b* (1891).

Id. Faun. Brit. Ind., Rhynch. iii. p. 83 (1906).

Id. Syn. Cat. Hom. p. 44 (1906).

*Cicada vicina*, Sign. l. c. p. 410, t. x. f. 3, *a*.

*Fidicina nivifera*, Walk. List Hom. i. p. 80 (1850);  
iv. t. i. f. 2 (1852).

*Fidicina bicolor*, Walk. l. c. iv. p. 1121 (1852).

*Fidicina timorica*, Walk. Journ. Linn. Soc., Zool. x. p.  
91 (1867).

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\* Sandakan is the original name for Elopura, which is of European invention and now falling into disuse.

Sandakan (Pryer—coll. Distant).

General distribution: India and Malaya.

Java, Lombok, Timor, Palawan, Philippine Islands,  
Bengal and Bhutan Duars.

12. *Cryptotympana epithesia*, Dist.

Ann. Mag. Nat. Hist. (6) ii. p. 325 (1888).

Id. Mon. Orient. Cicad. p. 85, t. xi. f. 5, *a*, *b* (1891).

Id. Syn. Cat. Hom. p. 45 (1906).

This species is confined to Borneo (coll. Distant).

Genus 7. *Leptosaltria*, Stål

13. *Leptosaltria mascula*, Dist.

Ann. Mag. Nat. Hist. (6) iii. p. 420 (1889).

Id. Mon. Orient. Cicad. p. 32, t. x. f. 1, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 49. (1906).

Only recorded from Mt. Kina Balu (Whitehead—coll.  
Distant).

Genus 8. *Purana*, Dist.

14. *Purana tigrina*, Walk.

List Hom. i. p. 69 (1850).

Dist. Mon. Orient. Cicad. p. 35, t. x. f. 6, *a*, *b* (1889).

Id. Faun. Brit. Ind., Rhynch. iii. p. 91, f. 43 (1906).

Id. Syn. Cat. Hom. p. 50 (1906).

Lohabau (R. Oberthur—Paris Mus.); Brunei (coll.  
Noualhier—Paris Mus.).

Outside Borneo this species has been recorded from  
Province Wellesley, Tibet, and Malabar.

15. *Furana tigroides*, Walk.

Ins. Saund., Hom. p. 5 (1858).

Dist. Mon. Orient. Cicad. p. 35, t. xii. f. 18, *a*, *b* (1889).

Id. Faun. Brit. Ind., Rhynch. iii. p. 92 (1906).

Id. Syn. Cat. Hom. p. 50 (1906).

Borneo (coll. R. Oberthur—Paris Mus.) ; Island of Banguey (coll. Noualhier—Paris Mus.)

A British Museum specimen bears the label "Hindustan."

In lack of further and more definite evidence I regard this species as confined to Borneo.

16. *Purana pryeri*, Dist.

Trans. Ent. Soc. Lond. p. 633 (1881).

Id. Mon. Orient. Cicad. p. 35, t. viii. f. 12, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 51 (1906).

This species is only recorded from Borneo. Fairly common in and near Kuching where it has been captured during the months of January, April to June, and September to December ; also taken at Limbang.

There are two males in the Sarawak Museum from the summit of Mt. Matang (3,160 ft.) which I take to be varieties of this species. They are slightly smaller than the average male and when fresh the abdomen and thorax had a curious grey-blue leaden colour, very different to the ordinary form. The markings on the tegmina and wings are the same as in the typical form. Mr. C. J. Brooks has a female from Mt. Penrissen (2000 ft.) of nearly the same colouring.

First taken at Sandakan by Mr. W. B. Pryer after whom it is named.

17. *Purana guttularis*, Walk.

List Hom. Suppl. p. 29 (1858).

Dist. Mon. Orient. Cicad. p. 37, t. xii. f. 20, *a*, *b* (1889).

Id. Faun. Brit. Ind., Rhynch. iii. p. 93 (1906).

Id. Syn. Cat. Hom. p. 51 (1906).

Sarawak (coll. Distant): Lohabau (R. Oberthur—Paris Mus.)

Also recorded from Burma, Nias Island and the Philippines.

18. *Purana nebulilinea*, Walk.

Journ. Linn. Soc., Zool. x. p. 84 (1867).

Dist. Mon. Orient. Cicad. p. 33, t. viii. f. 17, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 51 (1906).

North Borneo (coll. Alverett—Paris Mus.); Mt. Penrisen and Lingga (Sar. Mus.); Sarawak (Genoa Mus.); South-East Borneo (Doherty—coll. Distant); Lohabau (coll. Oberthur—Paris Mus.). The Sarawak Museum specimens were taken in May and November.

Outside Borneo, it has been taken in Sumatra.

19. *Purana carmente*, Walk.

List Hom. i. p. 71 (1850).

Dist. Mon. Orient. Cicad. p. 37, t. viii. f. 2, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 51 (1906).

*Leptopsaltria nigrescens*, Dist. Ann. Mag. Nat. Hist. (6) iii. p. 50 (1889).

♂ and ♀ from Sarawak (Genoa Mus.).

Principal habitat: Java.

20. *Purana conspicua*, Dist.

Rec. Ind. Mus. Vol. v. pt. iv. (1910)

The Sarawak Museum possesses six examples taken near Kuching, from June to November, and one from Baram.

Type from Kuching in coll. Distant. Confined to Borneo.

Genus 9. *Maua*, Dist.

21. *Maua quadrituberculata*, Sign.

Ann. Soc. Ent. Fr. (2) v. p. 297 (1847).

Dist. Mon. Orient. Cicad. p. 31, t. viii. f. 6, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 52 (1906).

Lawas, Kedurong, Singghi and Santubong (Sarawak Mus.); Pontianak (R. Oberthur—Paris Mus.).

Also recorded from Java, Perak, Philippines and China.

Jour. Straits Branch



22. *Maua affinis*, Dist.

Ann. Mag. Nat. Hist. (7) xv. p. 61 (1905).

Id. Syn. Cat. Hom. p. 52 (1906).

This species is confined to Borneo.

23. *Maua albiguttata*, Walk.

Journ. Linn. Soc. Zool. i. p. 83 (1856).

Dist. Mon. Orient. Cicad. p. 36, t. viii. f. 8. *a*, *b*; t. x.  
f. 4, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 52 (1906).

Borneo (coll. Noualhier—Paris Mus.); a single specimen from Limbang taken in September (Sarawak Mus.); Santubong (coll. C. J. Brooks).

General distribution: Malaya.

Java, Sumatra, Malacca and Perak.

24. \* *Maua platygaster*, Ashton.

The Sarawak Museum possesses two specimens from Mt. Matang taken in July and August.

Genus 10. *Tanna*, Dist.25. *Tanna pallida*, Dist.

Ann. Mag. Nat. Hist. (7) xvii. p. 158 (1906).

Id. Syn. Cat. Hom. p. 53 (1906).

North Borneo and the Sulu Islands.

Genus 11. *Dundubia*, Amy. and Serv.26. *Dundubia mannifera*, Linn.

Mus. Ad. Frid. p. 84 (1754).

Dist. Mon. Orient. Cicad. p. 39, t. iv. f. 17, *a*, *b*; var.  
10, *a*, *b* (1889).

Id. Faun. Brit. Ind., Rhynch. iii. p. 94, f. 44, (1906).

Id. Syn. Cat. Hom. p. 53 (1906).

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\* This species is described by Mr. Howard Ashton in the Appendix at the end of this paper (p. 156)

*Tettigonia vaginata*, Fab. Mant. Ins. ii. p. 266 (1787).

*Cicada virescens*, Oliv. Enc. Méth. v. p. 747 (1790).

*Dundubia immacula*, Walk. List Hom. i. p. 50 (1850).

*Dundubia nigrimacula*, Walk. l.c. i. p. 63 (1850).

*Dundubia sobria*, Walk. l.c. i. p. 63 (1850).

*Dundubia varians*, Walk. l.c. i. p. 48 (1850).

*Fidicina confinis*, Walk. Journ. Linn. Soc. Zool. x. p. 92 (1867).

Sandakan (Indian Mus. and Raffles Mus.); Island of Banguay (coll. Noualhier—Paris Mus.); Mt. Kina Balu (Whitehead—coll. Distant); Baram, Kedurong\* and Bintulu (Sar. Mus.); Sarawak (Wallace); Pontianak (coll. R. Oberthur—Paris Mus. and Brussels Mus.).

General distribution: India, Malaya and Australia.

Mr. W. L. Distant in his volume on the Rhynchota (Fauna of British India Series, p. 95), says of this species:—"This is a most abundant species and found throughout the East."

In the Malay Archipelago, it is known to occur in Java, Sumatra, Celebes and Palawan; and beyond these islands, it has been recorded from Hongkong, the Philippines, Assam, Tenasserim, Sikkim, Burma, Johore, Province Wellesley, Penang and Australia. I can find no record of it from New Guinea, though on considering the extent of its range, one would expect a record of it from that country.

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\* Kedurong is a small promontory on the Sarawak Coast about half-way between Kuching and Labuan. There is a light-house there, and I recently handed over to the Malay in charge, two killing-bottles, with instructions to collect insects for me, especially Cicadas. Five nights' collecting resulted in the following:—14 *Dundubia mannifera*, 5 *Platylomia umbrata*, 11 *Champaka viridimaculata*, 2 *Cosmopsaltria duarum*, 43 *C. latilinea*, 2 *C. ida*, sp. n., 1 *C. montivaga* and 3 *Ayesha spathulata*; total 81 specimens. With the exception of one female *A. spathulata*, all the remaining 80 were males. (September 1910).

Stoll \* calls this species *La Cigale Chanteuse Verte*.

27. *Dundubia cerata*, Dist.

Ann. Mag. Nat. Hist. (6) i. p. 292. (1888).

Id. Mon. Orient. Cicad. p. 42, t. vi. f. 7, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 54 (1906).

Confined to Borneo. Sandakan (Pryer—coll. Distant); Kuching (Sar. Mus). The Sarawak examples were taken in March, April, May and October.

28. *Dundubia rufivena*, Walk.

List Hom. i. p. 59 (1850).

Dist. Mon. Orient. Cicad. p. 40, t. vi. f. 6, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 54 (1906).

Sandakan (Pryer—coll. Distant); North Borneo (Raffles Mus. and coll. Noualhier—Paris Mus.); Sarawak: Lawas, Limbang, Baram, Kapit, Paku and Kuching (Sar. Mus.); Bidi (coll. C. J. Brooks); Pontianak (coll. Oberthur—Paris Mus.); South-East Borneo (Doherty—coll. Distant).

This species is very common in Kuching at house lights during the months of March, April and May, and it has been taken in other months, but from the large series in the Sarawak Museum I am inclined to think that it particularly favours those early three months of the year, when it is certainly the commonest Cicada in Kuching.

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\* Casper Stoll in his delightful volume "Cigales" (1788) describes this insect thus (p. 38):—"La Tête, les Yeux, une partie du Corcelet, ainsi que l'Abdomen, sont, brun clair par le haut; le reste du Corps a une couleur verdâtre pâle. Les Plaques qui couvrent l'instrument, avec lequel cette famille de Cigales fait le bruit connu, sont extraordinairement grandes, renfermant les bords supérieurs de l'Abdomen duquel elles ont presque toute la longueur, ainsi qu'on peut le voir par celle de la Fig. A, qui montre très-exactement le dessous de ce singulier Insecte. Les Ailes sont transparentes comme du verre, et on découvre clairement les petits Yeux lisses rouges, placés dans un triangle au milieu de la Tête. Son Pays est la Côte Occidentale de Sumatra."

The Sarawak specimens are usually green in colour, but a few freshly caught specimens have a yellow mustard hue.

General distribution: Malaya.

Java, Sumatra, Sumbawa, Moluccas, Nias Island, Province Wellesley and Penang.

29. *Dundubia mellea*, Dist.

Mon. Orient. Cicad. p. 40, t. xii. f. 9, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 55 (1906).

This species is confined to Borneo. Sandakan (Pryer—coll. Distant); Kuching (Sar. Mus.); Western Borneo (Brit. Mus.).

I have identified a single male in the Sarawak Museum, which was taken near Kuching in April, as this species; but the very slight difference in the shape of the opercula seems hardly sufficient to give it specific distinction from *D. rufivena*. From the figures of these two species in Mr. Distant's Monograph of the Oriental Cicadidae (Pl. vi., fig. 6, *a*, *b*, and Pl. xii., fig. 9, *a*, *b*), the only noticeable difference seems to be that the opercula of the male *D. mellea* are slightly more evenly rounded at their base than in *D. rufivena*, where the outer and lower angle is more produced and more pointed. In regard to the colour, Mr. Distant himself admitted in his Monograph to having seen forms of so intermediate a character that he recognized the possibility of its being a subspecies or simple variety of *D. rufivena*.

30. *Dundubia intemerata*, Walk.

Journ. Linn. Soc. Zool. i. p. 84 (1856).

Dist. Mon. Orient. Cicad. p. 42, t. iv. f. 1, *a*, *b* (1886).

Id. Faun. Brit. Ind., Rhynch. iii p. 96 (1906).

Id. Syn. Cat. Hom. p. 55 (1906).

The Sarawak Museum possesses one specimen from Kuching taken in June. Walker records the capture of this species from Sarawak by Wallace.

It occurs in Malacca, Tenasserim and India.

30a. Another species of this genus, *Dundubiadecem*, was described by Walker in Journ. Linn. Soc. Zool. i. p. 141 (1857); but the type is now missing and the description\* is too insufficient to recognize the species.

Recorded as from Sarawak (Wallace).

Genus 12. *Cosmopsaltria*, Stål

31. *Cosmopsaltria duarum*, Walk.

Journ. Linn. Soc., Zool. i. p. 141 (1857).

Dist. Mon. Orient. Cicad. p. 48, t. v. f. 8 (1889).

Id. Syn. Cat. Hom. p. 55 (1906).

*Cosmopsaltria lauta*, Dist. Ann. Mag. Nat. Hist. (6) i. p. 293 (1888).

Borneo (Chaper and Allard—Paris Mus.); Sarawak (Wallace); Limbang, Kedurong, Sadong and Kuching—taken in March and November (Sar. Mus.); Bidi (coll. C. J. Brooks); Pontianak (coll. R. Oberthur—Paris Mus. and Brussels Mus.); South-East Borneo (Doherty—coll. Distant).

Distribution: Malay Peninsula and Borneo.

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\* "DUNDUBIA DECEM, n.s. foem. Ferrugineo-lutea lata, mesothoracis scuto viridi, scutello fasciâ latâ interruptâ nigricante, abdominis segmentis nigro marginatis, tibiis suprà tarsisque nigris, alis vitreis; anticarum areolis marginalibus fuscis vittatis, venis viridibus nigro variis, venis transversis apice venulisque transversis nigricante maculatis.

"*Female*. Ferruginous luteous, broad. Scutum of the mesothorax green; scutellum with a broad diffuse blackish band consisting of four parts, and with the apical ridges partly black. Hind borders of the abdominal segments, tibiae above and tarsi black. Wings vitreous. Fore wings with an indistinct pale brown streak on each marginal areolet; veins green, partly black; transverse veinlets and tips of the marginal veins clouded with blackish-brown. Length of the body 18 lines; of the wings 58 lines."



Distant in his Monograph of the Oriental Cicadidae (p. 49) says of this species and the next: "*C. lauta* and *C. latilinea* are very closely allied, and they are evidently local races of one species."

In as much as they have both been taken in one locality in Sarawak, and since they present well-marked and constant differences, I prefer to treat them as separate species.

The Sarawak examples of *C. duarum* (*C. lauta*) vary in the heaviness of the mesonotal markings, the ground-colour of the pronotum and mesonotum, which ranges from olive-green and ochreous brown to a bleached olive, and the black marginal suffusions in the opercula vary in breadth and definition.

32. *Cosmopsaltria latilinea*, Walk.

Journ. Linn. Soc., Zool. x. p. 85 (1867).

Dist. Mon. Orient. Cicad. p. 48, t. iv. f. 15, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 55 (1906).

*Cosmopsaltria padma*, Dist. Ann. Mag. Nat. Hist. (5) xx. p. 229 (1887).

This species has been taken at Baram, Kedurong, Bintulu, and near Kuching (Sarawak Mus.); at Bau in August (coll. C. J. Brocks).

Previously it has only been recorded from Penang.

This species is easily distinguishable from the preceding by the presence in the tegmina of fuscous spots at the base of the fifth and seventh apical areas, and a row of hind-marginal fuscous spots at the end of the transverse veins. The fuscous border on the opercula is always well-defined and varies but little in breadth.

The following variations are noticeable in a long series in the Sarawak Museum:—

(*a*) The absence or presence of a black oblique line on each side of the pronotum.



(b) The central fascia can widen considerably towards the cruciform elevation.

(c) The two centro-lateral fascia can be either slender or widen in centre to almost touch central line; they can either join or be quite separate from the thickened portion of the medial fascia.

(d) The abdominal markings are either light-green and black, giving a mottled appearance, or they incline to uniform brown.

33. *Cosmopsaltria ida*, n. sp.

*Male.* Abdomen slightly longer than length from apex of head to cruciform elevation. Rostrum just reaches posterior coxae. Head ochreous-olive; pronotum, mesonotum and abdomen olivaceous-green. Vertex of head with black lateral striations, and one oblique black line on each side of head in fold between base of vertex and eye. Ocelli yellow, surrounded with black. Two thin lines down centre of pronotum, joined at base. On mesonotum a thin black longitudinal central line; on each side of this, from anterior margin, a short thin inwardly oblique black fascia; followed exteriorly by a similar short and thin inwardly oblique black fascia in the posterior portion of the mesonotum. In front of cruciform elevation two small black spots. Head and legs beneath ochreous-olive, but apices of tibiae, the anterior and median tarsi, and the apices of posterior tarsi are black. Opercula long, reaching base of last abdominal segment, concavely narrowed near base, inwardly rounded towards apex. Ground-colour of opercula ochreous, tinged with green at base and towards apex; a narrow well-defined black border along inner margin widening at apex. Abdomen beneath dark olivaceous. Tegmina and wings hyaline; the former slightly suffused with brown in the apical and hind marginal regions. Anterior femora and posterior tibiae spined as in *Cosmopsaltria latilinea*.

Length excl. tegm. 30 mm.; exp. tegm. 85 mm.

*Habitat*: Kedurong, Sarawak.

*Type* ♂: in Sarawak Museum. ♀ unknown.

Allied to *Cosmopsaltria latilinea* by reason of its opercula, which are very similar. But easily distinguished from that species by the character of the tegmina, its smaller size, and by the slender mesonotal fasciæ.

34. *Cosmopsaltria montivaga*, Dist.

Ann. Mag. Nat. Hist. (6) iii. p. 421 (1889).

Id. Mon. Orient. p. 49, t. xii. f. 12, *a, b* (1890).

Id. Syn. Cat. Hom. p. 56. (1906).

There are three males in the Sarawak Museum from Baram Point, Kedurong and Kuching. This species seems to be peculiar to Borneo and has been described from a single male from Mt. Kina Balu.

35. *Cosmopsaltria alticola*, Dist.

Trans. Ent. Soc. Lond. p. 200 (1905).

Id. Syn. Cat. Hom. p. 56 (1906).

Confined to Borneo.

36. *Cosmopsaltria phaeophila*, Walk.

List Hom. i. p. 52 (1850).

Dist. Mon. Orient. Cicad. p. 68, t. xii. f. 21, *a, b* (1890).

Id. Syn. Cat. Hom. p. 56 (1906).

Borneo (coll. Distant); Sarawak (Wallace).

Also recorded from Corea.

37. *Cosmopsaltria inermis*, Stål

Ofv. Vet.—Ak. Förh. p. 708 (1870).

Dist. Mon. Orient. Cicad. p. 49, t. vi. f. 15, *a, b* (1890).

Id. Syn. Cat. Hom. p. 56 (1906).

Borneo (coll. Noualhier—Paris Mus.); one from Trusan taken in August (Sarawak Mus.)

Previously this species has been recorded from Yokohama and the Philippines only.

38. *Cosmopsaltria jacoona*, Dist.

Ann. Mag. Nat. Hist. (6). i. p. 295 (1888).

Id. Mon. Orient. Cicad. p. 47, t. v. f. 3, *a*, *b* (1889).

Id. Syn. Cat. Hom. p. 56 (1906).

Borneo (coll. Distant).

It is also recorded from Johore. Dr. Annandale informs me that the Johore specimen reported to be in the Calcutta Museum cannot now be found.

Genus 13. *Ayesha*, Dist.39. *Ayesha spathulata*, Stål

Ofv. Vet.—Ak. Förh. p. 709 (1870).

Dist. Mon. Orient. Cicad. p. 61, t. vi. f. 3, *a*, *b*, and  
p. 98, t. xii. f. *a*, *b* (1890).

Id. Syn. Cat. Hom. p. 57 (1906).

*Cicada elopurina*, ♀, Dist. Ann. Mag. Nat. Hist. (6) i.  
p. 297 (1888).

*Cosmopsaltria vomerigera*, Bredd. Hem. Celebes, p. 105  
(1901).

*Dundubia lelita*, Kirk. Journ. Bomb. N. H. Soc. xiv. p.  
54 (1902).

Borneo (coll. Noualhier—Paris Mus.); Sandakan (Pryer—coll. Distant); Trusan, Kelurong, Bintulu, Serai, Buntal and Santubong (Sar. Mus.).

The Sarawak Museum specimens were taken in February, and from May to September.

Outside Borneo it has been recorded from the Philippine Islands.

40. *Ayesha operculissima*, Dist.

Trans. Ent. Soc. Lond. p. 641 (1881).

Id. Mon. Orient. Cicad. p. 61, t. v. f. 5, *a*, *b* (1890).

Id. Syn. Cat. Hom. p. 58 (1906).

Confined to Borneo. Sandakan (Pryer—coll. Distant).

Genus 14. *Platylomia*, Stål41. *Platylomia spinosa*, Fabr.

Mant. Ins. ii. p. 266. 6 (1787).

Dist. Mon. Orient. Cicad. p. 52, t. iv. f. 7, *a*, *b* (1890).

Id. Syn. Cat. Hom. p. 58 (1906).

*Cosmopsaltria abdulla*, Distant, Trans. Ent. Soc. Lond. p. 639 (1881).

Sandakan (Pryer—coll. Distant); Mt. Kina Balu (Whitehead—coll. Distant); Pontianak (coll. Oberthur—Paris Mus.).

General distribution: Malaya.

Penang, Singapore, Malacca, Sumatra and the Philippine Islands.

42. *Platylomia umbrata*, Dist.

Ann. Mag. Nat. Hist. (6) i. p. 293 (1888).

Id. Mon. Orient. Cicad. p. 53, t. v. f. 11, *a*, *b* (1890).

Id. Faun. Brit. Ind., Rhynch. iii. p. 103, f. 47 (1906).

Id. Syn. Cat. Hom. p. 60 (1906).

There are several examples of this species in the Sarawak Museum from Kuching, Kedurong, Baram and Trusan, taken from June to November. This is the first record for Borneo and Malaya.

Distribution: Burma, Assam and Sikkim

43. *Platylomia virescens*, Dist.

Ann. Mag. Nat. Hist. (7) xv. p. 66 (1905).

Id. Syn. Cat. Hom. p. 61 (1906).

This species has been taken by the late Mr. A. H. Everett in Sarawak.

It is also recorded from the Philippine Islands.

Genus 15. *Pomponia*, Stål44. *Pomponia fusca*, Oliv.

Enc. Méth. v. p. 749 (1790).

Dist. Mon. Orient. Cicad. p. 70, t. vii. f. 10, *a*, *b* (1890).

Id. Faun. Brit. Ind., Rhynch. iii. p. 111 (1906).

Id. Syn. Cat. Hom. p. 67 (1906).

*Dundubia linearis*, Walk. List Hom. i. p. 48 (1850).

*Dundubia cinctimanus*, Walk. l. c. p. 49 (1850).

*Dundubia ramifera*, Walk. l. c. p. 53 (1850).

*Dundubia urania*, Walk l. c. p. 64 (1850).

Sarawak: R. Limbang and vicinity of Kuching (Sarawak Mus.). Taken in January, April, May, August and December. This appears to be the first record for Borneo.

Distribution: India; Malaya: Java, Sumatra and the Peninsula; Philippines and Japan.

Stoll calls this Cicada *La Cigale Chanteuse Brune* (p. 39).

45. *Pomponia imperatoria*, Westw.

Ann. Mag. Nat. Hist. ix. p. 118 (1842).

Dist. Mon. Orient. Cicad. p. 69, t. ix. f. 15, a, b (1890).

Id. Syn. Cat. Hom. p. 67 (1906).

From a large series in the Sarawak Museum, it seems that this handsome Cicada is fairly common in Sarawak throughout the year. The Museum collection possesses specimens taken at Kuching, Kapit, Mt. Matang and Mt. Penrissen; and the only two months in which these specimens were not taken, are January and October; so that we may safely suppose that the insect is to be taken all the year round. Besides the above localities it has been recorded from: Sandakan (Indian Mus. and Pryer—coll. Distant); Kina Balu (Whitehead—coll. Distant); Bidi (coll. C. J. Brooks); Pontianak (Brussels Mus.).

General distribution: Malaya.

Malacca, Province Wellesley, Perak, Java and Sumatra.

Dr. O. Beccari\* writes of this insect thus:—"One species (*Pomponia imperatoria*, Westw.), which the Malays

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\* *In Bornean Forests*, O. Beccari, 1904, p. 11.

have named "*kriang* † *pokul anam*" or "the six o'clock Cicada," is a giant; one of the specimens we got measured nearly  $7\frac{1}{2}$  inches across the wings. It begins at sunset and the noise it makes is not unlike the braying of an ass in high treble, and can be heard at a distance of many hundred yards." The largest specimen, a male, in the Sarawak Museum is just short of 8 inches; and Mr. Distant records a female 216 mm., (or  $8\frac{1}{2}$  inches) across, from Perak.

I have heard it myself in many places in Sarawak, beginning as a rule a little before 6 p.m., and I can confirm Dr. Beccari's description of its song.

46. *Pomponia merula*, Dist.

Ann. Mag. Nat. Hist. (7) xv. p. 68 (1905).

Id. Syn. Cat. Hom. p. 68 (1906).

Sandakan (W. B. Pryer); Borneo (Brooke-Low, Hose and Everett); Lohabau (R. Oberthur—Paris Mus.).

Java is the only other habitat recorded for this species.

47. *Pomponia diffusa*, Bredd.

Abh. Senckenb. Gen. xxv. p. 179 (1900).

Dist. Syn. Cat. Hom. p. 68 (1906).

Island of Banguay (coll. Noualhier—Paris Mus.); Lawas, Limbang, Kapit, Kuching and Mt. Penrissen—taken in March to June and August (Sar. Mus.).

This species is confined to Borneo.

48. *Pomponia graecina*, Dist.

Ann. Mag. Nat. Hist. (6) iii. p. 421 (1889).

Id. Mon. Orient. Cicad. p. 70, t. x. f. 8, a, b (1890).

Id. Syn. Cat. Hom. p. 68 (1906)

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† *kriang* کریاغ is the Sarawak-Malay word for *Cicada*. The usual Malay word is *bringin* برینگين.



Borneo (coll. Noualhier—Paris Mus.); Mt. Kina Balu (Whitehead—coll. Distant); Mt. Penrissen, 4200 to 4500 ft.—taken in May—(Sarawak Mus.).

Confined to Borneo.

49. *Pomponia lactea*, Dist.

Ann. Mag. Nat. Hist. (5) xx. p. 229 (1887).

Id. Mon. Orient. Cicad. p. 71, t. vii. f. 18, *a*, *b* (1890).

Id. Faun. Brit. Ind., Rhynch. iii. p. 112 (1906).

Id. Syn. Cat. Hom. p. 68 (1906).

Brunei (coll. Noualhier—Paris Mus.).

Distribution: Malaya and India.

Perak, Sumatra, Java and Sikkim.

50. *Pomponia picta*, Walk.

Journ. Linn. Soc., Zool. x. p. 90 (1867).

Dist. Mon. Orient. Cicad. p. 71, t. vii. f. 11, *a*, *b* (1890).

Id. Syn. Cat. Hom. p. 68 (1906).

Sarawak (coll. W. L. Distant).

Previously recorded from Sumatra only.

51. *Pomponia thalia*, Walk.

List Hom. i. p. 72 (1850).

Dist. Mon. Orient. Cicad. p. 75, t. ix. f. 4, *a*, *b* (1891).

*Cicada sphinx*, Walk. List Hom. i. p. 164 (1850).

*Pomponia horsfieldi*, Dist. Ann. Soc. Ent. Belg. xxxvii. p. 77 (1893).

Sarawak (Wallace).

Recorded in Walker's list of Homoptera collected by A. R. Wallace in Sarawak, though not recorded elsewhere from Borneo.

General distribution: India and Java.

Genus 16. *Champaka*, Dist.52. *Champaka viridimaculata*, Dist.

Ann. Mag. Nat. Hist. (6) iii. p. 421 (1889).

Id. Mon. Orient. Cicad. p. 73, t. x. f. 9, *a*, *b* (1891).

Id. Syn. Cat. Hom. p. 71 (1906).

Mt. Kina Balu (Whitehead—coll. Distant); Kuching (Sar. Mus.).

Confined to Borneo.

## Sub—Fam. 2. GAEANINAE.

Genus 17. *Terpnosia*, Dist.53. *Terpnosia psecas*, Walk.

List Hom. i. p. 65 (1850).

Dist. Mon. Orient. Cicad. p. 140 (1892).

Id. Faun. Brit. Ind., Rhynch. iii. p. 126, f. 56 (1906).

Id. Syn. Cat. Hom. p. 76 (1906).

*Pomponia elegans*, Kirby, Journ. Linn. Soc., Zool. xxiv. p. 130 (1891).

Borneo (coll. Noualhier—Paris Mus.). This is the first record for Borneo.

Distribution: India, Ceylon and Java.

54. *Terpnosia pumila*, Dist.Mon. Orient. Cicad. p. 73, t. xiii. f. 8, *a*, *b* (1891).

Id. Syn. Cat. Hom. p. 78 (1906).

Sandakan (Pryer—coll. Distant).

Confined to Borneo.

Genus 18. *Mogannia*, Amy. and Serv.55. *Mogannia viridis*, Sign.

Ann. Soc. Ent. Fr. (2) v. p. 294 (1847).

Dist. Mon. Orient. Cicad. p. 119, t. xiv. f. 8, *a*, *b* (1892).

Id. Faun. Brit. Ind., Rhynch. iii. p. 154 (1906).

Id. Syn. Cat. Hom. p. 107 (1906).

*Cephaloxys rostrata*, Walk. List Hom. i. p. 233 (1850).

Island of Banguet (coll. Noualhier—Paris Mus.).

General distribution: Malaya to India.

Java, Perak, Burma, Assam and Bengal.

56. *Mogannia Doriae*, Dist.

Ann. Mus. Civ. Genov. (2a) vi. p. 520 (1888).

Id. Mon. Orient. Cicad. p. 120, t. xiv. f. 11, *a*, *b* (1892).

Id. Syn. Cat. Hom. p. 107 (1906).

Sarawak (Doria and Beccari—Genoa Mus.).

Mr. Distant in his Synonymic Catalogue of Homoptera gives the general term "Malaya" for the distribution of this species, but I am unable to find any other records of its capture in any part of Malaya except Sarawak. I therefore treat it as a species confined to Borneo.

57. *Mogannia Moultoni*, Dist.

Rec. Ind. Mus. Vol. V. Pt. iv. (1910).

The Sarawak Museum possesses five specimens from Lawas, Trusan and Kuching, taken in August, September and December.

Sub—Fam. 3. TIBICININAE.

Genus 19. *Huechys*, Amy. and Serv.

58. *Huechys sanguinea*, de Geer.

Mém, iii. p. 221, 18, t. xxxiii. f. 17 (1773).

Dist. Mon. Orient. Cicad. p. 111, t. iii. f. 2, *a*, *b* (1892).

Id. Faun. Brit. Ind., Rhynch. iii. p. 157, f. 69 (1906).

Id. Syn. Cat. Hom. p. 113 (1906).

*Tettigonia sanguinolenta*, Fabr. Syst. Ent. p. 681, 15 (1775).

Lambas (Van Lansberg—Leyd. Mus.); Saribas, Mt. Matang and Kuching—taken in February, March and November—(Sar. Mus.).

General distribution: Malaya, China and India.

Sumbawa, Sumatra, Timor Laut, Malay Peninsula, Burma, Tenasserim, Assam, Sikkim, Calcutta, Bengal, China and the Philippines.

Stoll calls this species *La Cigale Chinoise à taches rouge de sang*.

59. *Huechys fusca*, Dist.

Mon. Orient. Cicad. p. 114, t. iii. f. 7, *a, b* (1892).

Id. Syn. Cat. Hom. p. 114 (1906).

Mt. Kina Balu (Whitehead—coll. Distant); Sarawak (Beccari—Genoa Mus.); Benkoelen, Marana-Liwa (coll. Noualhier) and Pontianak (coll. Oberthur—Paris Mus.)

Distribution: Malaya to Philippines.

Perak, Singapore, Sumatra, Sulu Islands, Palawan and the Philippine Islands.

60. *Huechys lutulenta*, Dist.

Mon. Orient. Cicad. p. 115, t. xiv f. 1, *a, b* (1892).

Id. Syn. Cat. Hom. p. 115 (1906).

Only recorded from Mt. Kina Balu (Whitehead—coll. Distant).

61. *Huechys dohertyi*, Dist.

Mon. Orient. Cicad. p. 116, t. xiv. f. 2, *a, b* (1892).

Id. Syn. Cat. Hom. p. 115 (1906).

Only recorded from South-East Borneo (coll. Distant).

Mr. Distant notices a variety in which the tegmina have obscure greyish-white streaks in all the areas; (coll. Doherty).

62. *Huechys chryselectra*, Dist.

Ann. Mus. Civ. Genov. (2a) vi. p. 520 (1888).

Id. Mon. Orient. Cicad. p. 116, t. xiv. f. 3, *a*, *b* (1892).

Id. Syn. Cat. Hom. p. 115 (1906).

This species is apparently found in Sarawak only. Sarawak (Doria and Beccari—Genoa Mus.). It is fairly common, and from fifteen examples in the Sarawak Museum, the following localities are obtained:—Lobang, Kuching, Satap, Mt. Matang and Mt. Santubong. These specimens have been taken in every month from November to May.

63. *Huechys facialis*, Walk.

Journ. Linn. Soc., Zool. i. p. 142 (1857).\*

Sarawak (Wallace).

I can find no mention of this species elsewhere under this name or any other, so I include it with a certain amount of hesitation.

Genus 20. *Scieroptera*, Stål64. *Scieroptera splendidula*, Fabr. var. *cuprea*, Walk.

Journ. Linn. Soc., Zool. x. p. 95 (1867).

Dist. Mon. Orient. Cicad. p. 117, t. xiv. f. 5, *a*, *b* (1892).

Id. Faun. Brit. Ind., Rhynch. iii. p. 159, f. 70 (1906).

Id. Syn. Cat. Hom. p. 115 (1906).

Sandakan (Indian Mus.); Mt. Kina Balu (Whitehead—coll. Distant).

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\*“*Huechys facialis*, n. s., mas. Atra, fronte facie mesothoracis-que maculis duabus testaceis, pectoris maculis duabus et segmentorum abdominalium marginibus rufis, alis anticis fuscis, potticis subcinereis.

“*Male*. Deep black, shining.” Front and face testaceous. Scutellum of the mesothorax with a very large testaceous spot on each side. Pectus with a red spot on each side. Hind borders of the abdominal segments red. Fore wings brown. Hind wings slightly greyish. Length of the body 9 lines; of the wings 22 lines.”

Walker records *Huechys splendidula* among the Sarawak Homoptera collected by Wallace, and continues: "Inhabits also Hindostan and Java." (Journ. Linn. Soc., Zool. i. p. 142, 1857).

General distribution : Malaya to India.

Celebes, Burma, Sikkim, Assam and Bombay.

65. *Scieroptera crocea*, Guér.

Voy. 'Coquille,' Zool. ii. p. 182 (1830).

Dist. Mon. Orient. Cicad. p. 118, t. xiv. f. 6, *a*, *b* (1892).

Id. Faun. Brit. Ind., Rhynch. iii. p. 160 (1906).

Id. Syn. Cat. Hom. p. 116 (1906).

Sarawak (Genoa Mus.); Trusan, Kuching, Mt. Matang, 3160 ft.; (Sarawak Mus.); Bidi (coll. C. J. Brooks). The Sarawak Museum specimens were taken from May to August and in January.

Distribution : Malaya and India.

Java, Sumatra, Sikkim, Assam and Bombay. In the Fauna of British India, Mr. Distant throws doubt on the specific value of *S. crocea*, and considers that it may turn out to be only a variety of *S. splendidula*, Fabr.

Genus 21. *Abroma*, Stål

66. *Abroma maculicollis*, Guér.

Voy. 'Coquille,' Zool. ii. p. 183 (1830).

Dist. Mon. Orient. Cicad. p. 131, t. xiv. f. 23, *a*, *b* (1892).

Id. Faun. Brit. Ind., Rhynch. iii. p. 165, f. 73 (1906).

Id. Syn. Cat. Hom. p. 136 (1906).

Borneo (coll. Noualhier—Paris Mus.); Mt. Kina Balu (Whitehead).

Also from Perak, Ceylon and Bengal.

67. *Abroma nubifurca*, Walk.

List Hom. Suppl. p. 28 (1858).

Dist. Faun. Brit. Ind., Rhynch. iii. p. 166 (1906).

Id. Syn. Cat. Hom. p. 136 (1906).



*Cicada apicalis*, Kirby, Journ. Linn. Soc., Zool. xxiv. p. 131, t. v. f. 1 (1891).

The Sarawak Museum contains female examples from Kuching and Mt. Saribau taken in April, May and August.

This species has only been recorded from Ceylon before.

Genus 22. *Lemuriana*, Dist.

68. *Lemuriana connexa*, Dist.

Rec. Ind. Mus. Vol. V. Pt. iv. (1910).

Sarawak: Lawas (September 1909); female in Sarawak Museum; male from Sarawak Museum and now in the collection of Mr. W. L. Distant.

These are the only two examples at present known.

Prior to the discovery of this species and the next, the genus *Lemuriana* contained three species from Africa and one from India.

69. *Lemuriana chandæa*, n. sp.

*Male*. Head above black, the front posteriorly edged with deep red castaneous; pronotum and mesonotum deep red castaneous; a thin median interrupted black hour-glass shaped fascia on pronotum; three elongate obconical black fasciae on mesonotum, reaching to the cruciform elevation, the central fascia bifid; abdomen black, lateral areas densely golden pilose (head and thorax not so densely pilose); body beneath castaneous with thin median row of black spots, one on each segment; legs castaneous; opercula ochraceous; on the underside, a silvery densely pilose border reaches from front of head to base of operculum. Tegmina and wings hyaline, entirely free from fuscous spots; venation fuscous; costal membrane dark red.

*Female*. Markings and colouring as in male, except that the last segment of abdomen is dark castaneous instead of black.

Length excl. tegm. ♂, 20 mm. ♀ 24 mm.; exp. tegm. ♂ 63 mm. ♀ 68 mm.

*Types.* ♂ & ♀ in Sarawak Museum.

Sarawak: Mt. Matang—3160 ft. (Sarawak Mus.).

These are the only two specimens at present known; the female was captured on the summit of Mt. Matang in June 1900 and the male was taken on the same place ten years later (May 5th, 1910).

*L. chandæa* is allied to *L. apicalis*, Germ., an Indian species, from which it differs principally in size, \* in the pilose covering to the abdomen, in the absence of a fuscous spot in the tegmina, and in the elongate mesonotal fasciæ, which are described as obconical spots in *L. apicalis*. In that species there is a greyish-white tomentose spot on the lateral margins of both the first and second abdominal segments and similarly coloured basal margins to the fifth and sixth segments. In *chandæa* the lateral areas are uniformly golden pilose.

#### Genus 23. *Muda*, Dist.

##### 70. *Muda obtusa*, Walk.

List Hom. Suppl. p. 37 (1858).

Dist. Mon. Orient. Cicad. p. 149, t. xv. f. 14, *a*, *b* (1892).

Id. Syn. Cat. Hom. p. 156 (1906).

*Muda concolor*, Dist, Ann. Mus. Civ. Gen. (2a) x. vii. p. 384 (1897).

Borneo (coll. Noualhier—Paris Mus.).

General distribution: Malaya.

Java, Sumatra and Penang.

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\* Distant gives these measurements for the male of *L. apicalis*:—Length excl. tegm. 17 mm.; exp. tegm. 48 mm. (Fauna Brit. Ind., Rhynch. Vol. III. p. 167).

71. *Muda beccarii*, Dist.

Ann. Mus. Civ. Genov. (2a) vi. p. 524 (1888).

Id. Mon. Orient. Cicad. p. 149 (1892).

Id. Syn. Cat. Hom. p. 156 (1906).

*Melampsalta flava*, God. and Frogg. Proc. Linn. Soc., N. S. Wales, p. 641 (1904).

South-East Borneo (coll. Distant).

General distribution: Malaya to New Guinea.

Sumatra and New Guinea.

A brief consideration of the geographical distribution of these species yields a few interesting considerations; though on the other hand one must put but little trust in the actual figures given, owing to our lack of any thing like *complete* knowledge about the Cicadidae of this region. The numerous and productive islands of the Malay Archipelago must certainly produce many more species as soon as larger collections are made, and localities more systematically worked; and thus the relative numbers here quoted perhaps will be altered a good deal, though the general conclusions will probably hold good.

The total number of species recorded from Borneo in this paper amounts to 71, representing 23 genera. Out of this total, 28 species are at present confined to Borneo; though here again, one must expect to find the distribution of many of these species prove to be considerably wider. To facilitate a quick comprehension of the geographical distributed of the remaining 43 species, I have appended a list of them in tabular form.

It will at once be seen that the majority are well distributed over Malaya; and that the largest number of species are to be found in the Malay Peninsula (23); while Java and Sumatra come next with 19 each. Of these species four are peculiar to Borneo and the Peninsula, two to Borneo and Java, and two to Borneo and Sumatra;

four more species are confined to these three islands and the Peninsula. An indication of the affinity between the fauna of India and Borneo is shown by the occurrence of 16 species common to both countries. And in the North-east we find 11 species common to the Philippine Islands and Borneo. The record of but two species in Celebes, which are also found in Borneo, is perhaps worthy of notice considering the position of the two islands.

In short it seems that, in regard to Cicadidae at least, Borneo has a very fairly distinct fauna of its own, seeing that over one third of the number recorded, are confined to Borneo. Then secondly it appears that this particular group of Cicadidae have for their centre, a region comprising Borneo, Java, Sumatra and the Peninsula; and that thence there is one extension, or line of relation, to the north and west through Burma to India, and another to the east and north through the Sulu Islands to the Philippines, meeting a third extension north from the Peninsula to Hongkong, Corea and Japan. Thus Borneo forms the South-Eastern limit to the range of this group, although we must not forget the two species which go beyond this limit, viz. *Muda beccarii*, which occurs in New Guinea, and the ubiquitous *Dundubia mannifera*, which extends its range as far as Australia.

Table showing the Geographical Distribution of Bornean Cicadidae.

	MALAYA.						Borneo Assam, Tenasserim,	India.	Tibet.	China †	Japan.	Philippines.	New Guinea.	Australia.
	Celebes.	Other islands. *	Java.	Sumatra.	Nias Island.	Peninsula †								
1. <i>Platypleura nobilis</i> ...			1	1		1		1						1
2. " <i>kaempferi</i> ...										1	1			2
3. " <i>ridleyana</i> ...						1								3
4. <i>Tacua speciosa</i> ...			1	1		1								4
5. <i>Tosena fasciata</i> ...		1	1	1										5
7. <i>Rihana pontianaka</i> ...		1	1	1		1								7
10. <i>Cryptotympana aquila</i> ...				1		1				1				10
11. " <i>acuta</i> ...		1	1					1				1		11
14. <i>Purana tigrina</i> ...						1		1	1					14
17. " <i>guttularis</i> ...					1		1					1		17
18. " <i>nebulilinea</i> ...				1										18
19. " <i>carmente</i> ...			1											19
21. <i>Maua quadrituberculata</i> ...			1			1				1		1		21
23. " <i>albiguttata</i> ...			1	1		1								23
25. <i>Tanna pallida</i> ...		1												25
26. <i>Dundubia mannifera</i> ...	1	1	1	1		1	1	1		1		1		26
28. " <i>rufivena</i> ...		1	1	1	1	1								28
30. " <i>intemerata</i> ...						1	1	1						30
31. <i>Cosmopsaltria duarum</i> ...						1								31
32. " <i>latilinea</i> ...						1								32
36. " <i>phaeophila</i> ...										1				36
37. " <i>inermis</i> ...											1	1		37
38. " <i>jacoona</i> ...						1								38
39. <i>Ayesha spathulata</i> ...												1		39
41. <i>Platylomia spinosa</i> ...				1		1						1		41
42. " <i>umbrata</i> ...							1	1						42
43. " <i>virescens</i> ...												1		43
44. <i>Pomponia fusca</i> ...			1	1		1		1			1	1		44
45. " <i>imperatoria</i> ...			1	1		1								45
46. " <i>merula</i> ...			1											46
49. " <i>lactea</i> ...			1	1		1		1						49
50. " <i>picta</i> ...				1										50
51. " <i>thalia</i> ...			1					1						51
53. <i>Terpnosia psecas</i> ...			1					1						53
55. <i>Mogannia viridis</i> ...			1			1	1	1						55
58. <i>Huechys sanguinea</i> ...		1		1		1	1	1		1		1		58
59. " <i>fusca</i> ...		1		1		1						1		59
64. <i>Scieroptera splendidula</i> , var. <i>cuprea</i> )	1						1	1						64
65. " <i>crocea</i> ...			1	1			1	1						65
66. <i>Abroma maculicollis</i> ...						1		1						66
67. " <i>nubifurca</i> ...								1						67
70. <i>Muda obtusa</i> ...			1	1		1								70
71. " <i>beccarii</i> ...				1									1	71
	2	8	19	19	2	23	8	16	1	6	3	11	1	1

\* Under this heading are included the Sulu Islands, the Mo'uccas, Amboyna, Lombok, Sumbawa, Timor and Palawan.

† The Malay Peninsula is here represented by Malacca, Singapore, Perak, Province Wellesley, Johore and Penang.

‡ China here includes Hongkong and Corea.

## APPENDIX.

## Description of a new Cicada by Howard Ashton.

*Maua platygaster*, n. sp.

♂ Head castaneous, black about region of ocelli, front prominent, width, including eyes, equal to that of base of mesonotum. Pronotum castaneous, black keyhole mark in centre, incisures blackish, margins ochraceous-fuscous. Mesonotum castaneous, black line in centre from anterior margin to cruciform elevation, two lines inclined inward on each side, two large spots before cruciform elevation, two broad lines exteriorly, inclined sharply outward at posterior end, all black. Abdomen castaneous, incisures prominently marked with yellow, opercula short, rounded, pale fuscous margined with black.

Tegmina hyaline, anastomoses to 2nd, 3rd and 5th apical areas spotted with fuscous. Wings hyaline.

Body beneath fuscous save for light marking of opercula and black coloration of last two segments of abdomen.

Length ♂ 21 mm., exp. tegmina 70 mm. ♀ length 18 mm., without counting prominent ovipositor.

Note: This species possesses the flattened characteristic of the genus in a very marked degree. The whole body is flattened as though pressed.

Habitat: Sarawak.



## Rats and Plague.

BY C. B. KLOSS.

The intimate connection that exists between plague and rats is a matter to which very little attention seems to have been paid in the Straits Settlements beyond the organised destruction of the animals on a small scale by the Municipal bodies of Singapore and Penang, for if any researches have taken place the result has not been made public. The question does not affect the Federated Malay States to quite the same extent, as its towns are not so directly connected with the birth-places of such epidemics as are those of the Colony.

The matter has, however, excited considerable interest in India in the last few years and the Indian Museum has published the outcome of investigations, by Dr. W. C. Hossack of the Calcutta Plague Department and of Surgeon-Captain R. E. Lloyd of the Indian Marine Survey.\* The Bombay Natural History Society deals with the subject in one of its journals† and Indian Municipalities, have also issued Plague Reports but is the publications of the India Museum that are noticed here.

In a preliminary pamphlet Dr. Hossack gives some instructions for collecting specimens of rats for study which could easily be improved on and follows these, for the benefit of the inexperienced observer, with "a succinct account of the rats of

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\* W. C. Hossack, M. D. Aids to the Identification of Rats connected with Plague in India with suggestions as to the Collection of Specimens. Published by the Trustees of the Indian Museum, 1907. Price 8 annas. An account of the Rats of Calcutta, Memoirs of the Indian Museum, Vol. I, No. 1, Calcutta 1907. Price 1 rupee 8 annas or with plates 5 rupees 8 annas.

Captain R. E. Lloyd, D. Sc., I. M. S. The Races of Indian Rats Records of the Indian Museum Vol. III, Part 1. Calcutta 1909 Price 2 rupees.

† Captain Liston, I. M. S., Plague, Rats and Fleas, vol. XVI. p. 253.

common occurrence and likely to prove of interest and importance to the practical epidemiologist" in Calcutta: these seem to consist of three species of true rats and one species of bandicoot-rat. The names of other species are noted but they are not considered to be of any practical importance to the Indian worker and the little house-mouse goes into the same category. It is pointed out that the Musk-rats or Musk-shrews (*Crocidura murina* and *C. caerulea*), "Tikus turi" and "Chenchurot" of Malays, are not rodents at all but insectivores, and though dwellers in cellars and drains do not appear susceptible to plague. The descriptions given are broad but probably sufficiently detailed for success in identification when the limited number of species that are likely to come before the sanitary officer is borne in mind.

Dr. Hossack's next essay consists of an illustrated account of the rats of Calcutta. Though the author admits that he was an absolute tyro for whom it was difficult to discuss the present state of systematic zoology dealing with the subject, he nevertheless ventures more than once to criticise the work of systematists. This is also the case with Captain Lloyd who is far from successful in his efforts in this direction. To criticise the validity of insular Malayan species as Dr. Hossack does is gratuitous, since they are a class of which he, a worker in a great land area, whose acquaintance with the *Murinae* is very limited and admittedly recent, is entirely ignorant.

It is perhaps unfortunate that both authors take for the basis of their work Mr. Oldfield Thomas's then epoch-making—and still most valuable—paper of 1881 on the Indian species of the Genus *Mus*,\* not appreciating the fact that the increase of knowledge in the last quarter of a century has brought to light many new facts with the necessary result that a commensurate alteration of opinion has taken place—a state of affairs that Mr. Thomas would probably be the first to admit: for instance; he has recently divided *Nesokia* which he then regarded as only a sub-genus of *Mus* into three independent

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\* Proceedings of the Zoological Society of London for 1881, pp. 521—557.

genera. These are recognised, at least by Captain Lloyd, but throughout the reports we find a blind belief in the pronouncements of Mr. Thomas as a repudiation of the findings of all other systematic workers. Dr. Hossack has omitted to place in his list of Indian rats the names of *Mus mettada* and *Mus humei*: as the one is included by Mr. Thomas in the paper noted above and the other is described by him, it is curious that this author does not find them acceptable!

The bulk of Dr. Hossack's work which is, as far as it goes excellent, is taken up with an account of those rats of Calcutta which he has found to be connected with plague; these are *Mus decumanus*, Pallas, *Nesokia* (*Gunomys*), *bengalensis*, Gray and Hardw., various forms of *Mus rattus* Linn., and *Nesokia* (*Bandicota*) *nemorivaga*, Hodgs.

Amongst the animals brought to him the last was very rare and *Mus rattus* only formed about 15 per cent of the total. In connection with the others an interesting fact was noted: that while in the northern native area of Calcutta, where grain stores and huts abound, *N. bengalensis* and *M. decumanus* occurred or rather were caught, in the ratios of 60 and 26 per cent of the total; yet in the central European portion of the city these proportions were strikingly reversed, *M. decumanus* forming 51 per cent and *N. bengalensis* only 37 per cent of the catch.

Careful dates for distinguishing the immature from the adult animal are given; a key is furnished for distinguishing the various species together with elaborate descriptions and measurements of each and a supplement contains coloured illustrations of the plague rats together with figures of skulls, teeth and feet.

Surgeon-Captain Lloyd's paper bears the unfortunately ambitious title of "The Races of Indian Rats," though it is quickly obvious that the author has an acquaintance with but a small section of them. While no doubt where those connected with plague are concerned, he is on safe ground, such is not the case when he deals with the genus *Mus* as a whole and the confusion then brought about seems to be almost entirely

due to his total non-acquaintance with the group of non-rattus rats with bicolored tails and spiny coats; and to failure in grasping the fact that these animals *are never found in towns*. He thus mistakes for these latter the sports which occur so frequently amongst the *rattus* group.

The author's faulty knowledge of the Eastern portion of the genus *Mus* is illustrated by the statement (p. 9) that "over ninety species of rats have been described from the oriental region which are indisputably closely allied to *Mus rattus*." This is a decided error: less than one-third of the names in the list he refers to, including synonyms, can be attached to animals of the *rattus* group, and the remainder are nearly all those of members of groups whose centres of distribution are outside the Indian sub-region altogether—if the rural areas therein have been thoroughly worked,—and on its borders are represented by very few species only; i.e., *Mus jerdoni* and perhaps *Mus niveiventer* from the Himalayas with *Mus bowersi* from Manipur and Yunnan, and *Mus berdmorei* from Manipur Tenasserim.

On p. 10, *Mus jerdoni* is rightly excluded from the *rattus* group, yet on pp. 93 and 94 it is claimed "on sure evidence" as one of four established races of the *rattus* type." The reason for this laying down of the law seems to have arisen from the fact that several animals with bicolored tails—evidently abnormal examples of *Mus rattus*—were caught in houses in Naini Tal and—because of their albinistic traits—regarded as example of *Mus jerdoni*. Had it been understood that this latter with many others of its type is a rat of purely rural habitat, such confusion would have been impossible.

The bicoloration of the tail is not, as is stated on p. 89, "the all-important feature in the description of many species of the *rattus* group," but it is of secondary importance in descriptions of non-rattus species and in separating these latter from the others. Normal *rattus* rats do not have bicoloured tails, though *Mus vicereis*, Bonhot, appears to be an exception.

The bulk of the paper is concerned with descriptions of the rats obtained in the towns of India in connection with plague investigations but its value is largely obscured by the

great amount of attention that is given to the consideration of "sports," and by too frequent references to those species of which the author has no personal acquaintance—the non-*rattus* rats. We are shown too at great length that which we know already, viz., that semi-domesticated rats, or rather, rats living in a state of commensalism, are liable to great variation, and that *Mus rattus* in particular is an enormously plastic species. In spite of this and though the unwisdom of naming new species from this group then living under artificial conditions is admitted, publicity is given to a description, under the name *Mus brahminicus* (now of Lloyd) of a New Species (?) which appears to be founded on a couple of piebald semi-albino house rats!

It is not until we reach the section devoted to Burmah that rats approximating to Malayan forms come under consideration.

It is noted, and this must be regarded as a concession to the systematist, that amongst many hundreds of Burmese *rattus* examined, not one was found which in colour and size resembled any of the Indian rats but that of the two species present the larger—a white-bellied brown-backed form—seems most nearly to be matched by *Mus jalorensis*, Bonhote, from the Malay Peninsula.

In the Peninsula, however, *Mus jalorensis*, although not found as a rule far away from the neighbourhood of man is a country rat and the common house rat is a different animal with well defined characters.

The small race is *Mus concolor* which, though a somewhat variable animal within limits, is a very distinct species. It formed at least 50 per cent of the total rats of Rangoon and at least 75 per cent of the true house rats: and here again, though, not so numerous in Malaya, it is of very common occurrence both in town and country. It has not been recorded from India.

It is interesting to compare with the Indian returns the occurrence of the various species as noted by the plague investigators in Rangoon. *Mus rattus* together with *Mus concolor*



formed 72 per cent, *Gunomys* (*Nesokia*) species 21 per cent and *Mus decumanus* only 7 per cent of the total brought to them. In India the former formed 15 per cent of the total, *Nesokia* species 48 per cent and *Mus decumanus* 37 per cent. In Calcutta the latter was most numerous in the European quarter: in Rangoon it chiefly came from the river-side buildings. So far as investigations have been carried on the house rats of Rangoon and those of other Burmese towns are the same.

Noteworthy is the record for the first time from Burmah of a bandicoot-rat that has recently been separated from the Indian form *Gunomys bengalensis*, and described, from Penang specimens under the name of *Gunomys varius*. The two species overlap in Rangoon where they have been captured in the ratio of three to two.

The conclusions of the Bombay Plague Commission are quoted. "With regard to the epizootic amongst rats the following conclusions may be formulated:—

(1) *Mus decumanus* and *Mus rattus* are equally susceptible to plague.

(2) The incidence of plague is twice as great on the *decumanus* population as on the *rattus* population.

(5) The *rattus* epizootic is directly attributable to the *decumanus* epizootic" and it is pointed out that the first and second statement are reconciled and explained by the fact that *Mus decumanus* on an average harbours twice as many fleas as *Mus rattus* and we are further warned that in ports where *Mus decumanus* is firmly established extra danger is always to be looked for from communication between ship and shore since it is the commonest of sea-going rats.

Captain Lloyd has been criticised but it is to be said that, in spite of faulty grasp of the subject on its zoological side, when he ceases to treat and touch on "sports" and the non-urban division of the *Murinae* his report is most informing and interesting.

So far as the Malay Peninsula is concerned with the spread of plague epidemics the local animals we must consider in the connection are primarily:—



(1) *Mus decumanus*, Pallas. The Brown or Norway Rat.  
(2) *Mus griseiventer*, Bonhote. The Malay House or Roof Rat.

(3) *Mus concolor*, Blyth. The Little Rat.

(4) Of less importance are *Gunomys varius*, Thomas. The Eastern Bandicoot-rat.

(5) *Gunomys varillus*, Thomas. The Little Bandicoot-rat.  
*Mus musculus*, Linn. The Common Mouse, is probably harmless; it is in any event so rare as to be negligible and the latter may also be said, with regard to their occurrence in towns, of *Mus jalorensis* Bonhote, a whitish-bellied member of the *rattus* group.

Though one or two Indian squirrels are regarded with suspicion, Malayan squirrels—owing to their different habits—need not be taken into account at all.

The species of bandicoot-rats listed above have recently been described from Penang specimens: *Gunomys varius* differs but slightly from *G. bengalensis* Gray, the well-known Indian species and *G. varillus*, as its name indicates, is a small form of *G. varius*. The latter has lately been taken in large numbers in Rangoon and has probably been carried thence to Penang in rice-ships. The bandicoot-rats are certainly introduced species in the Peninsula, they seem to have been recorded hitherto only from Penang but I am aware of their occurrence in Singapore though I have never examined specimens. Cantor in 1846 (J. A. S. B. vol. XV), recorded *Mus bandicota*, Bechstein, (= *Bandicota nemorivaga*, Hodgs.) from Penang and the Peninsula and this species possibly occurs in Singapore also.

Though the bandicoot-rats are known vehicles of plague hosts, it is probable that they exist in such small numbers locally as to be of minor importance.

*Mus decumanus* is a ship rat which scarcely occurs outside large ports (Singapore, Penang, Malacca and Port Swettenham) though I have taken a few individuals in Johore Bahru. It is one of the most dangerous species owing to the large number of parasites it harbours. And here it may be pointed out that just as the *Anopheles* mosquito is the conveyer of malaria, and the

*Stegomyia* mosquito of yellow fever so the rat-flea *Pulex cheopis* is the disseminator of plague which is spread so far as is known at present by its agency alone. The simplest method of eliminating danger from the flea is to destroy the rat on which it exists and of which it is carried about.

*Mus griseiventer*, a somewhat aberrant member of the *rattus* group approaching *M. decumanus* in the harsh nature of its pelage and size of feet, is the commonest house-rat throughout the Malay Peninsula—in the southern half at any rate. It is found everywhere in the neighbourhood of man as is also *Mus concolor*, a diminutive form of *Mus rattus* with a very spiny coat.

In external appearance *Gunomys varius* and *Mus decumanus* seem somewhat alike on superficial examination and both attain a head-and-body length of nine to ten inches, the latter sometimes reaching nearly a foot. There are however many points of difference.

In *Gunomys varius* the pelage is thin and meagre in quantity, especially on the abdomen, and cold in tone, the upper surface being a mixture of black and buff. Its tail is uniformly dark and clad with dark hairs and is somewhat short (about 80% or less of the length of head and body). Its feet have dark hairs on their upper surfaces.

*Mus decumanus* is fairly thickly clad with fur of a warmer colour, that of the back being mingled sooty and ochraceous. Its tail is flesh-coloured on the basal half of the under surface and this area produces pale hairs which contrast with the brown hairs of the brown upper surface: it also nearly approaches (90 per cent) the length of the head and body. The feet are flesh coloured with white hairs on the upper surface. The under surfaces of both animals are of a silvery or smoky gray.

A differentiating character for the genera of *Mus* and *Nesokia* (*Gunomys*) given by Stanford and others is that the upper incisors of the latter are, on the outer surface, sculptured with faint longitudinal grooves while the front teeth of *Mus* are smooth. Dr. Hossack has, I think rightly, pointed out that this

is not strictly the case: yet it may be said that while the grooves of *Nesokia* are most distinct, those of the rats are very ill-defined and visible with the help of a strong lens only.

Another readily observed difference between the two lies in the form of the molars, more especially of the upper series. Those of *Nesokia* are divided transversely into laminae; those of *Mus* sinuously into cusps: these features are shown most clearly when the teeth are worn.

The body of *Gunomys* is stout, that of *Mus* slender; variations that are again strongly emphasized in the skulls, that of the former being short, broad and deep, robust and solid in construction while the latter is elongate, slender, shallow and of a more delicate appearance: in *Gunomys* the nasal bones fall short of, or never project beyond, the front surfaces of the incisors: in *Mus* the nasals are so elongated that if the skull is viewed from above the incisors are completely hidden. Again, viewed laterally, the zygomatic arch of *Mus* is almost in a plane with the alveolar edge of the upper molars, that of *Gunomys* falls far short of this.

A further notable difference which has not before been remarked on may be seen on the outer surfaces of the ascending rami of the jaw bone. Where on the base of attachment of the masseter muscle we find in *Mus* merely a slight tubercle or protuberance, there occurs in *Gunomys* a distinct upward-pointing spine having between it and the surface of the ramus so deep a gap that the spur appears almost as defined as the coronal point or condyle.

*Mus validus* of which the skull most nearly approaches in form and structure that of *Gunomys* has this tubercle rather more developed than have other rats and in the bamboo-rats (*Rhizomys* Spp.) it is even more exaggerated than in the *Nesokia* group.

The only comparison *Mus griseiventer* needs for our purpose is with *Mus decumanus*. In both the dorsal pelage is harsh and wiry but not essentially spiny and the abdomen grey or drab coloured. The upper colouring of the former is somewhat warmer, the tail is dark throughout and slightly

longer than the head and body, the length of which scarcely ever exceeds seven inches, and the feet are brownish.

From all the above *Mus concolor* differs in its small size, head and body being about five inches and the tail half an inch more, and its soft dense upper fur which however is thickly set with flattened grooved spines.

Beyond the species mentioned above there are hardly likely to be others which come within the vision of our local epidemiologist yet though plague is perhaps less to be feared in Malaya than in certain other countries an exact knowledge of the agents disseminating it should be in his possession: it is to be hoped, however; if our Sanitary officers should undertake investigation to this end, that they will have associated with them a colleague acquainted with the zoological side of the subject that their work may be free from that vagueness and uncertainty so frequently obvious in the reports now noticed.

C. B. KLOSS.

# Researches on Ptolemy's Geography of Eastern Asia,

by Colonel G. E. Gerini, M. R. A. S.

(Review) By W. Makepeace.

This is Vol. I. of the Asiatic Society Monographs and is published in conjunction with the Geographical Society.

Starting with Ptolemy's Extra-Gangetic Geography, the writer has felt obliged, owing to the uncertainty of previous identifications of place and race names to review all the ancient geography relating to the Seven Seas including that of the Arabs, the Hindoos, the Chinese and the early European navigators.

The book will therefore become a handbook to the historical student. As the result of his researches the author believes that "It is perhaps not too sanguine to anticipate that future historiographers of those lands may see their way to adopt the Ptolemaic data as the starting point for their enquiries and narratives to which, even for latter periods, when authentic records fail or are fragmentary, they should be at times of help in understanding the political condition of the country."

Not a few sidelights are supplied even in the present volume. One of the points incontrovertibly established, says the author, is that Western trade pushed along the China coast at least as far as the Hang Chou harbour since the beginning of the Christian era.

A useful map is given in which the geographical knowledge of travellers of various nationalities and periods is displayed by the various colours in which the names are printed.

But the leading feature of the book is the map and series of tables, containing Ptolemy's names, in both of which is shown the authors' own method of rectifying Ptolemy's records of longitude and latitude. This discovery establishes Ptolemy's credit as an accurate geographer.



The identification of Akadra as the modern Kha-Tien on the gulf of Siam furnished the initial base beyond the Ganges which made the work possible. Further identifications based on this disclose by the way that Ptolemy's geography gives us the outposts occupied at that early period by the Indian Colonists who were pressing southwards.

A bold alteration is made to the traditional fixing of Ptolemy's farther coast line of the Magnus Sinus (Gulf of Tonkin). Ptolemy shared the impression of his contemporaries that the coast of Sinai, the modern Hakka country, turned southward to the equator thus enclosing the Green Sea. Colonel Gerini induced by the good results obtained in identifying place names, swings this coast line round the Lin Chau peninsula to the N.E., till it coincides with the actual coast line of China.

Six-hundred and eighty pages are closely packed with discussions on detailed identifications.

Turning to Sec. 6, the Golden Chersonese, we find that up to the date of the Christian era the present southern part of the peninsula was known as Chrysé or the "Golden Isle." The last mention of it as an island may be dated about A.D. 50. After that, in Marinus and Ptolemy, it has become a peninsula. Our author thinks that the change of name corresponded with the fact that until our era seagoing ships did ply through the channel broken by ridges of rock, which separated Kedah from Ban Don. The seacaves are now found in the ridges at an elevation of 100 feet but the passage can almost be effected by small boats to-day and it is suggested that the original channel is a more suitable site for a canal than the Kra Isthmus farther north. The usual trade route however at a later date seems to have led over the Kra Isthmus.

Takota, of which the name is connected with tin or lead, was a mart and lay between the Kra Isthmus and the old sea channel.

With regard to Palanda, a Malay name in Ptolemy of a town and a river, the notes and the rectification map are in favour of the neighbourhood of Kuala Kampar, though an



addendum mentions Pahang, while the synoptical map and the tables, which have been revised since publication in the R. A. S. J. 1897, are for a site in Pahang.

Tharra, an inland town, is placed in Tringanu, but this arrangement depends on the original identification of Palanda near Kuala Kampar which has been considered the less probable one.

Sabana was a mart in Selangor, and Cape Malen Kolon is Tanjung Gelang in Pahang. This name is connected with the name Malaya, which was imported into the peninsula by the early inhabitants of Southern India in their flight from the Aryans.

The Attaba River is the Tringanu River, and Koli was a town in Kelantan.

The difficulties with which the author was surrounded must have been immense, and definite conclusions as to the identifications attempted here will perhaps always be doubtful. This section of the book will probably be more useful for the historical and philological research it contains than for anything it proves. It must be remembered too that Ptolemy shortened the Peninsula considerably making the extreme promontories point East and West and that he did not know of land lying South of the Pahang River.



## Two Religious Ceremonies in Vogue among the Milanos of Sarawak.

By the Rev. Fr. Bernard Mulder and John Hewitt, B.A.

### I. The Payun Ceremony.

This important function, known to the Malays as Berayun or Brayune, has been several times described and we are only emboldened to add further to the literature on this subject because as yet no complete account has been written. No doubt the explanation of the imperfections of other writers is to be attributed to the fact that this ceremony is only very rarely witnessed by a European and then not in its entirety: it has, however, been the lot of one of us to be present at scores of Payuns. For the relationship of the Payun to the other religious ceremonies of the Milanos we shall refer the reader to a recent paper on Milano religion by Messrs. Lawrence and Hewitt (J. A. I. Vol. 38, 1908): in which paper too will be found a more complete account of 'Bayoh' and of 'Dakans' than we are proposing to give here.

As a general rule, the Payun is undertaken as a last resort for severe illness and sometimes the ceremony is repeated as a kind of thanksgiving feast when the patient has regained good health. We may mention that the Milanos have no medical practice of their own and it is only within recent years that these people have had acquaintance with Malay or European medicines: now-a-days the Payun is becoming more and more a luxury of the well to do, and the poorer people who cannot bear the heavy expenses of a respectable Payun have perforce to swallow the white man's medicine or to resign themselves to fate.

*The dramatis personae* of the ceremony are: one, or more usually, several Bayoh of good reputation—a person, male or female who professes to have special power in the world of spirits: the sick person and other seekers after health who may happen to be present: the music makers who enliven the proceedings with the music of gongs of several kinds. The ceremony takes place in the house of the patient: it is usually attended by all the gay life of the neighbourhood, and society sends her representatives to lend their moral support.

It not infrequently happens that the Payun ceremony for a sick person as first suggested by the dream of some interested old lady, who seeks an early opportunity for suggesting recourse to this ceremony to the relatives of the unhappy man. When it is decided upon, all the preparations are effected so that the ceremony can take place at full moon: the relatives and friends all assist in the tedious operations and at an early date they send for the Bayoh who is to act as master of ceremonies.

Under the Bayoh's directions, the room is decorated with coloured cloths and with long festoons of plaited palm leaves, whilst hanging from many parts of the room are gay streamers of plaited palm leaves fashioned into fantastic shapes—often of birds.

During the actual ceremony, the lights from a hundred tiny candles add to the enchanted appearance of the scene.

The ordinary apparatus of the Payun, viz. the swing, the boat, the house and the several dakans are often family heir-looms which have been used many times before, but if these are not to hand, it is customary to borrow from a neighbour, or failing that, they must send for a 'tukang' (skilled artisan) in such work. This man's charges are high, for the necessary knowledge belongs only to few, and moreover, the work of making a good boat for instance, occupies several tukangs for many days: the tukang, however, is not a religious person in any sense.

The day before the ceremony commences, the Bayoh enters the house and there remains as a guest until the Payun is ended eight days afterwards. When all is ready, the room is furnished as follows:—

- (1) A swing made up of a single long rattan of the kind called 'sega' is stretched across the room: this swing is the most important accessory of the Payun ceremony. It is suspended at each end from a nail in the wall and when not in use is looped up from the middle to a hook on the wall. Dangling from the swing at points not far distant from the two ends are a pair of ornamental tassels of plaited palm leaves in the folds of which are hidden some tiny bells: during the ceremony, these bells are made to tinkle with the vibration of the swing.
- (2) From a point near to one end of the swing a long and wide ladder called Tago To of plaited palm leaves leads downwards and below passes into
- (3) the Spatong: this is a square wooden receptacle like a lidless box and it contains four wooden images of anthropomorphic shape.
- (4) A Rabu (or Rabong): this is a boat usually eight or nine feet long, well made and gaily painted: the specimen in the Sarawak Museum is ornamented with a fine figure-head of crocodilian shape. The Rabu contains as its crew, several anthropomorphic images called 'Sakai' (friends). The boat is suspended from the ceiling by ropes attached to each end.

Outside the room on the open verandah there is to be found another Rabu also containing a crew of images. This one, however, is of much poorer construction and is often made from pith of the sago palm.

- (5) An 'Abun': this is a model house of large size, often measuring eight or nine feet in all three dimensions. It is usually made from good wood and in shape rather resembles a Malayan Mosque. Sometimes there is outside the house another Abun much smaller and roughly made of sago pith: this contains a few anthropomorphic images. The latter abun is for temporary use only and at the end of the Payun is carried to the river side where it finds its final resting place.

- (6) Several 'dakans': these are rather large "wooden gaudily painted images of anthropomorphic and zoomorphic shapes. They are supposed to function as temporary abodes for certain spirits, but this only on particular occasions. The 'dakans' of the 'bayoh' ceremonies are legion (see the above mentioned paper on Milano religion), but in the Payun only three or four are used and being of the nature of permanent furniture, the same dakans are used on numberless occasions. The ordinary dakans of the Payun are

(a) To Jien (or To Jin), a wooden man, who being provided with a seat on his back functions as a chair on which the patient takes his rest: the head of To Jien is ornamented with spikes on which lighted candles are fixed: below, he rests on a wooden image carved to represent an 'ikan pari' (a skate.)

(b) Naga terbang, a crude representation of a flying dragon.

(c) Naga Sebalun, also a dragon.

The nagas are situated one at either end of the swing.

As we have before mentioned, the essential furniture of the Payun is a swing and whether or not one or several of the other accessories just enumerated are omitted depends on the wealth and influence of the persons concerned. Only in the case of the swing does any idea of sacredness hold: the other articles are merely furniture.

On the first day of the function, the people assemble just after sunset and without any formalities take their places in the rooms. The ceremony is opened by the head bayoh who goes up to the swing and lubricates it by vigorous hand rubbing with coconut oil. Then taking in his hand some yellow dyed rice he throws it towards the four walls of the room, three times each way, waving his magic wand (the inflorescence of an areca palm) and chanting an incantation the while. This done, the main part of the entertainment, which however consists only of swinging, can be commenced. The head bayoh first mounts the swing: he takes a sitting position



supporting himself on either side by resting the palm of the hand and the middle finger on the rotan. When the swing is at rest, the feet of the entertainer just touch the floor, and he starts the swinging by pressing one foot backwards against the floor. He commences by swinging about twenty times in one direction, and turning round on the swing an equal number of times in the opposite directions, all the time he is rhythmically swaying his head and body from side to side and gabbling through an incantation in the obsolete Milano language.

After he has finished, the patient takes his turn on the rattan, his movements being controlled by the Bayoh who is pushing from behind.

Whilst the patient is swinging, the Bayoh unceasing in his incantations, from time to time waves on him the magic wand which passing from the head downwards is supposed to sweep out the spirit of the sickness.

When the patient has tired himself out, he usually retires from the swing but not infrequently continues until he utterly collapses in a swoon. In such cases he is conducted to another part of the room and there they have resort to a 'Mingat' ceremony. Sitting down by the patient, the Bayoh beats his treasured drum and recites his charms, occasionally sweeping over the patient with his wand or now and then sprinkling rice over his head, and sometimes too an incense burning fire is arranged at the patient's side. When there are no interruptions of this kind, the swing is kept on the move almost the whole time: it is the correct thing for all Bayoh people who may be present to use it and of course all sick people embrace such a favourable opportunity for a cure.

As each person mounts the swing, the head Bayoh offers him a spear the tip of which is for a brief moment received into the mouth of the applicant when the weapon is at once withdrawn. During intervals in the ceremony when the swing is not in use, the Bayoh places on the rattan an areca inflorescence which is removed each time some one mounts the swing. The movements of the Bayoh when swinging are at first slow, but soon the motion accelerates and the

incantation becomes louder and louder until at last he is in a perfect frenzy and appears to be quite demented. The excitement amongst the onlookers increases when the bells of the swing begin to tinkle, for this is taken to indicate the presence of a spirit in the rattan. Very rarely, the rattan snaps in the middle, a calamity indeed, for this denotes the presence in the room of an angry spirit: and for the patient there is no hope as he invariably dies within a short time. The ceremony is abruptly stopped and the people return to their homes.

It frequently happens that the spirits invoked by the Bayoh in his incantation do not respond to the satisfaction of that person: in which case he will mount the swing and loudly invoke the attention of other spirits. This may be repeated several times.

The Rabu and other accessories of a Payun have quite a minor part to play. When the patient is so ill as to be unable to stay on the rattan, he will enter the rabu which is then set swinging by the Bayoh.

If there is an abun, the patient and the Bayoh sometime or other during the evening will enter it and there the Bayoh will "mingat."

As for To Jien, he receives no special attention excepting that the patient often enough makes use of him as a chair: at other times a naga might be thus used.

If the patient is a young child who cannot undergo the ordinary swinging, it is usual for the Bayoh himself to swing with the child on his knee. Occasionally in a Payun, the Bayoh or the sick man himself will don the dress of a savage warrior and brandishing a sword he will execute a war dance, formerly a favourite amusement of the Milanos. This fascinating byeplay is really of a serious nature, for the Bayoh is in combat with the evil spirit which has brought about the sickness.

The band which enlivens the proceedings comprises five players with instruments as follows: two large 'Tawak,' two drums and a set of 'Gelinang' (Kromong of Malays). They

play in harmony and have several pieces: they are busy during the whole time of the swinging.

The general programme is much the same every night except that on the first night proceedings are shortened whilst on the last night there is a crowded house and the payun commences at sunset and is continued up to midnight. Every night after finishing, the rotan is hung up on the wall and then guests and all are provided with a meal at the expense of the host.

The ceremony is not finally ended until escorted by the music makers, the temporary rabu with its contained dakans is taken away from the house to its proper resting place outside the village at the river side: it is fenced round with stakes to prevent the boat from floating away at high tide.

On one occasion one of us witnessed a curious incident relating to this discarded rabu: a company of young men paddling down stream in a boat approached the rabu and each youth armed with a sharpened bamboo pointed it with threatening gesture in the direction of the rabu and then the whole party fled precipitately and hid themselves; they returned several times only to repeat the same proceedings.

An amusing side issue of a payun is that frequently the patient, warned in a dream, sees fit to change his name so that the bad spirit shall recognise him no longer: so during the payun and ever afterwards he is known only by his new name. Some Milanos indeed having experienced a number of payuns have a corresponding list of names to their credit.

In his interesting paper on manangism the Venerable Archdeacon Perham tells us that the manang when treating a sick person often has resort to a swinging ceremony called Berua: The manang sits on a swing and rocks himself with the idea of knocking and driving away the disease. Swinging is also performed in three other manang ceremonies, the 'Betiang garong' the 'Bepancha' and the 'Ninting lanjan.' And again the manang sometimes undertakes to kill the demon (munoh antu). 'In due time the demon is there and the manangs themselves enter the room which is quite dark.

Presently sounds of seuffling of clashing of weapons and of shouting are heard by the Dayaks outside and soon after the door is opened and the demon is said to be dead. He was cheated into coming to plague his victim as usual and to instead of the sick and helpless patient he encounters the crafty and mighty manangs who have killed him. Further they have a ceremony called the 'Bibandoung api' (displaying fire). The patient is laid on the verandah and several small fires are made round him. The manangs pretend to dissect his body and fan the flames towards him to drive away the sickness.

On a careful comparison of the Milano ceremonies with the account of Sea Dayak religion as given by the Archdeacon it becomes evident that they have much in common. The chief difference lies in the fact that Milanos have specialised in the direction of Dakanism, whereas this is scarcely known amongst Sea Dayaks. Now excepting within quite recent years Sea Dayaks and Milanos have had no relations with each other the former people being comparatively new comers to this part of Borneo whilst the latter are often considered as aboriginals; and their languages are quite distinct. We suppose therefore that the bayoh and the manang with their respective ceremonies have most likely descended from great antiquity and perhaps represent to us the religion of the far off common ancestors who lived in some other part of Eastern Asia.

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## II. The Plato Ceremony.

One of the most interesting of the religious ceremonies of the Milanos is that known as the Plato. Unlike the Payun a great secrecy is held on the occasion and a Plato is usually conducted in the complete ignorance of Europeans or other foreigners who may happen to live in the neighbourhood. It has therefore never been mentioned in the literature on Milanos.



This ceremony takes place some few days or weeks after the death of a Milano and as in the Payun the suggestion arises in the dream of an aged friend: in his dream he learns that the departed spirit is short of some necessity of life such as food or clothing. The object of the ceremony is to communicate with the unfartunate spirit and to supply his wants. Accordingly, they send for a Bayoh who has unquestionable experience in the spirit world and he undertakes to bring satisfaction to the departed spirit.

So at an early date, a small party of interested friends assemble in the house just after sunset, and with no display and little noise the ceremony commences. At a Plato which one of us had the opportunity of attending, there were two Bayoh of which one happened to be a 'Batut' (vide infra)—who with heads completely shrouded in a cloth, took up their position side by side on a small mat on which they were to journey along the river of death to enter the nether world. Each Bayoh had provided himself with a paddle and whilst on the mat he went through the motions of paddling just as if the mat were a boat floating down stream. They talked aloud in quite a natural manner remarking for example on the swiftness of the current or on some overhanging tree as they passed quickly by: the scenery changed, and here and there were hidden rocks of which the one hurriedly warned his friend: then came an upset with much excitement and awe-inspiring splashing of water—introduced for the purpose—all over the room: but after a while, resuming their journey with nothing worse than a wetting, they glided swiftly down the stream and eventually entered the nether world itself. Here the conversation changed and their remarks referred to the departed souls whom as they recognized, they occasionally accosted. "What an awful wound Igu has still!" and "There goes Mandori as lame as ever." Such were their comments on a few deceased friends whose souls they met. When in this nether world the Bayoh often resorts to conjuring tricks in order to impress the noloookers. For instance he grasps at an imaginary object in the air and produces therefrom some tobacco or sireh leaf,

All this occupied about half an hour and by this time they were not far from the object of their search. And now falling down on hands and knees they commenced groping about the room clutching at various object until at last one of them suddenly announced that he had caught the lost soul. This he securely enclosed between his hands and going up to the nearest relative he clapped the spirit on the head of the latter and to prevent escape, tied over the head a piece of cloth. Thus was effected the most difficult part of the work and all rest was straight-forward.

The Bayoh commenced to talk to the captured spirit whose replies though not audible to the assembly were nevertheless recognised by the Bayoh. Quoth the Bayoh, "So sorry to see you ill, is there anything we can do for you?" or "What sort of a time have you had latterly?" and the like. Soon the Bayoh uncover their heads and the relative is informed concerning the welfare of the deceased and is instructed to take a sarong, or a cooking pot or some dollars to the grave. This done, the spirit of the dead will rest in peace.

The application of the deceased spirit to the head of the nearest relative is also followed out during the funeral ceremony. Just as the corpse is about to be removed from the house the next of kin taking a plate or basket in his hand approaches the head of the corpse and affects to shovel up the spirit pouring it over his own head: this he repeats several times. The alleged reason is that the spirit shall not leave the house.

The Plato is in some degree paralleled amongst Sea Dayaks by a 'catching the soul' ceremony held in cases of obdurate sickness. According to Archdeacon Perham—"If the patient is apparently in a dangerous state, they pretend the soul has escaped far away, perhaps to the river: and they will wave about a garment or a piece of woven cloth to imitate the action of throwing a cast net to enclose it as a fish is caught; perhaps they give out that it has escaped into the jungle and they will rush out of the house to circumvent and secure it there; perhaps they will say it has been carried away



over seas to unknown lands and will all set to, and play at paddling a boat to follow it. But more generally the operation is made a more simple one. The manangs rush round the pagar api as hard as they can, singing a not unpleasant chant until one of them falls on the floor and remains motionless: the others sit down. The bystanders cover the motionless manang with a blanket and wait whilst his spirit is supposed to hie away to Hades or wherever the erring soul has been carried, and to bring it back. Presently he revives, looks vacantly about like a man just waking out of sleep, then he rises with his right hand clenched as if holding something. That hand contains the soul: and the manang proceeds to the patient and returns it to the body through the crown of the head muttering at the same time a few words of incantation.



## The History of the Peninsula in Folk-Tales.

By R. O. Winstedt.

I am no historian either by taste or training; but as a "picker-up" of those "unconsidered trifles" Malay folk-tales may I venture to adduce a historical as well as a literary reason for their preservation and suggest a study of them will give additional weight to Mr. Blagden's contention in the pages of this journal that "evidently in the middle of the XIVth century there were a number of settlements scattered along the coast-line of the Peninsula" at a date before the founding of Malacca. Mr. Blagden cites from the Javanese "Nagarakretagama" (composed, he tells us, in 1365 A. D.) a passage containing apparently indisputable mention of Pahang, Langkasuka, Kelantan, Trengganu, Tumasik (Singapore), Kelang Kedah, Muar a doubtful allusion to Sungai Ujong and no word at all of Malacca. This passage he considers sufficient to disprove Mr. Wilkinson's view "that while the southern portions of the peninsula were often visited, they were never really occupied by a civilized race till the Malays came in A.D. 1400" though it is rather hard to see what proof a list of names of doubtful etymology constitutes. Some further proof of early Malay settlements is needed, and I fancy that the folk-tales of the peninsula may supply it.

Now folk-tales, it must be admitted, require very careful sifting. They may be partly based on actual fact; they certainly abound in fiction. They may obviously deal with a pre-Muhammadan age and yet they always contain many anachronisms. They will tell the same story of several places: Malim Dewa is prince of Pasai in the Achinese version of the tale; prince of Bandar Muar in the peninsula version. The places and persons they refer to may be historical but are generally obscure and forgotten. We can only make deductions on very broad lines. Rhapsodists will always declare how

their tales have historical sequence, though they will add they have lost the links or forgotten how the sequence should run. It is hopeless probably ever to connect the threads. Can the disconnected tangled threads lead us anywhere?

In the first place, it is hardly likely to be questioned that Malay folk-tales recount the adventures of Malay heroes; they may appear under names more like those of Batak folk of the present day; a princess will be 'Bunga Sa-Kuntum,' a prince 'Helang Laut,' a warrior 'Awang Selampit' from his short skirt or 'Trong Pipit' from his diminutive size; that, of course, is what we shall look in pre-Muhammadan tales.

The heroes may intermarry with 'Batins' and aboriginal tribes. That is what we know actually to have happened. Still, the tales will undoubtedly paint the adventures of Malay chiefs the leaders of Malay settlers. Again the age of the tales is indisputable. They ante-date Muhammadan influence; at bottom though accretions from the Hindu cosmogony and late historical incident have often crept in, they are early Malayan full of primitive custom. They find a parallel in the *pawang* sayings, which they resemble in metrical form and sometimes in actual phrase; those sayings of which Mr. Skeat has given us so fine a collection. The early history of Malacca is recorded in Annals tinged with Persian literary influence; the story of its great hero Hang Tuah in historical prose. The story of the old-world kingdom of Bruas, (though it still survives also as a rhapsodist's tale), commanded sufficient interest in historical times to be written down centuries ago in conventional Hindu *hikayat* form under the grandiloquent name "Shamsu'l-barain". So, too the history of Kedah. It is easy to see that stories which have escaped such treatment must have dealt with settlements very early very insignificant perhaps and certainly long since decayed.

Have we evidence, that any of the tales really deal with places in the peninsula? There would seem to be little ground for doubt. In his chapter or "Early Civilization" in the peninsula, Mr. Wilkinson alludes to the remains near Pangkalan Kempas on the Linggi river, remains so fragmentary that they

give no conclusive evidence of the civilization they represent. Was it Malay? The story of *Raja Ambong* printed by Sir William Maxwell in Number 19 of this Journal records how that chief ruled at Tanjong Bima and his cousin Che Alang in Linggi at Kuala Limau Purut. The story of Raja Donan printed in Number 18 is the story of a chief who lived at Mandi Angin; and there is a place of that name close to Linggi too. The mention of 'Raja Pertokal' in it may well be an anachronism. The tales of Malim Deman and Malim Dewa may be considered more doubtful, seeing that they have been transplanted apparently from a Sumatran setting. But surely that picture of the little settlement at the mouth of the Muar must have had origin in fact, even if it were originally a description of some Sumatran port.

*Medan-nya indah bukan kēpalang.  
Rantan-nya luas bagai di-bentang ;  
Tēbing-nya tinggi bagai di-raut ;  
Pasir-nya serong bēntok taji  
Batu-nya ada bēsar dan kēchil,  
Yang kēchil pēlotar balar  
Jika untong kēna ka-balam,  
Jikalau tidak kēna ka-tanah,  
Mēndēru sēlawat ibu ayam,  
Hēlang di sambar punai tanah.*

And again

*Sēlup wangkang bērgēndingan,  
Bērjēnis-jēnis gada-gada-nya ;  
Ada yang merah gada-gada-nya,  
Muatan sutēra dan mastoli ;  
Ada yang puteh gada-gada-nya  
Muatan lilin dēngan gētah ;  
Ada yang ijau gada-gada-nya  
Muatan kēsumba dēngan malau ;  
Ada Yang kuning gada-gada-nya ;  
Muatan mas dēngan perak ;*

In *Malim Dewa*, mention is made of places I have been unable to identify, if they are actually historical, Medan Baik

whose chief was Laksamana, Nyiur Chondong said by the rhapsodist to be in Malacca. These two tales of Muar, I was told by the rhapsodists, deal with events comparatively recent as compared with those of other peninsula tales.

Mr. Wilkinson finds more conclusive evidence of "powerful Buddhist states like that of Langkasuka" in the North than of any permanent colonies in the South. The folk-tales perhaps bear out this theory. There are far more of them in the north than elsewhere, a number as yet uncollected. The hero in *Awang Sulong* is by origin from Pati Talak Trengganu, whatever that may mean.

The "Tatap" and "Prang Selampit" are indisputably Kedah tales: and the tradition that "Lindangan Bulan" is an old name for Kedah has never been questioned by any rhapsodist I have met, though it must be confessed that it is sometimes the name of a princess also. I may add, that I have collected from Patani a tale "Raja Lotong" which like Sir William Maxwell "Sri Rama" owes its source to the Ramayana, whose cycle provides the plots of that *wa'yang Kulit* peculiar to the North.

The boundary of the new Perak territory has brought into prominence a name of old-world fame, the river Langkasuka: it is to be hoped that the entrance of European officers into the states now taken over may throw fresh light on the forgotten history of primitive settlements in the peninsula. Meanwhile, I would urge, that the collection of simple folk-tales is not quite such an idle employment as it many at first sight appear.

I append a brief analysis of various tales, giving the names of all the places to which allusion is made in them. Perhaps others may be able to identify places unknown to me. It is interesting to note how Bengkalis just across the Malacca Straits comes into several of the tales, northern and southern.

*Raja Ambong* reigned over Tanjong Bima. His cousin, a man of Linggi, lived at Kuala Limau Purut, seven days' sail away but to be reached also overland by crossing a *laut tawar*.



Raja Ambong voyaged to Champa, Chala, Tanjong Jambu Lipa, Teluk Jambu Ayer, Dong Sip, Tanjong Chamara Bunga, Pulan Mayang Manggi. His skill in fencing came from "Si Raja Nandong who inherited it from Sang Barma Dewa in the land of Menangkabau."

*Raja Donan* born in a land called Mandi Angin. After a year's wandering at sea he meets the fleet of Raja Chamar Laut of Mundam Batu. Raja Chamar Laut was fleeing from Raja Pertokal (?Portugal), who however had run aground at Lubok Goa Batu. Raja Donan visits and conquers the land of Gedong Batu ruled by Bendahara Mangkubumi and also the land of Biram Biru ruled over by Raja Piakas.

*Awang Sulong*: (the 'Hale' version, collected in *Negri Sembilan*) born at Kuala Sungai Batu, where up-river lived Dato Alam. Embarks in his magic boat at Teluk Buaya and goes down river passing Pulau Pisang, Pulau Belachan, Pulau Jelutong to Sungai Parun where Nakhoda Tua is overlord. He sails to Gunong Bérapi, where Raja Mukhdum Sakti rules.

*Awang Sulong*: (*Pawang Ana's version*): Awang Sulong's father and mother were rajas of Pati Talak Trengganu but before his birth had sailed away to Bandar Mengkaleh (or? Běngkalis) where the Batins had given them a kingdom. He is born there after his mother returns from a picnic at Tanjong Jati. She dies and Batin Alam (who had married his aunt) brings him up. One day he sets off down river past Pulau Pisang, Pulau Belachan and Pulau Jelutong and sees a 'galleon' belonging to Nakhoda Tua the father of princess Sri Jawa; the mate is a man of Tiku-priaman, the steersman from Pulau Lant. Awang Sulong visits Pati Talak Trengganu, Pasir Panjang and eventually Semarang in Java.

*Malim Deman*. Prince of Bandar Muar.

*Malim Dewa*. Prince of Bandar Muar. Mention is made of the land of Medan Baik, ruled over by Laksamana; of Kuala Ayer Batu, ruled over by prince Jong Karang; of Teluk Sina Tanjong Papan ruled over by Raja Pertokal; of the land of Goa Baru Blang ruled over by Raja Sianggrai a relative of R. A. Soc., No. 57, 1910.

Raja Pertokal ; of Nyiur Chondong, said by the rhapsodist to be Malacca.

*Trong Pipit.* Raja Tebuan Tanah, ruler of the land of Lindongan Bulan (said to be Kedah) sails away to Bandar Mengkaleh—which had just been worsted by Awang Selampit Tebuan Tanah and Awang Selampit encounter in the sea called Bulan Trang, for Awang Selampit is on his way to the land of Lindongan Bulan: Tebuan Tanah is killed: his wife bears him a posthumous son Duli Baginda, who on growing up sails off with Trong Pipit, Jerun and Glam to avenge his father's death. They visit Bandar Mengkaleh (and capture Awang Selampit) and sailing in the sea called Bulan Trang descry Teluk Gunong Emas pulau ketiga, where Duli Baginda marries a princess and becomes Sultan but eventually returns thence to Kuala Kedah.

*Tatap.* The Raja of the land of Nibong Hangus  
Gëdong sa-ribu  
Bëma sa-laksa

Attacks the land of Payong Pa' Ali Gunong sa-janjar a Raja of Pasai aids him. But the princess Sa-Payong Panji defeats him, attacks in turn and takes the land of Nibong Hangus, and then the land of Rotan Glong, ruled over by Johor Alam; and finally conquers *nëgëri Maghrib*.

*Raja Lotong.* The hero's father reigns at Tanah Rendah Kebun Bunga. The hero visits a Sungai Jelujok ruled over by Raja Tikam Batu.

## Short Notes.

### Antiquity of Malacca.

In my Notes on Malay History in No. 53 of this Journal I said that Malacca is not mentioned in any known authority prior to the early years of the 15th century, with the possible exception of the old Chinese charts therein discussed. I find however in Colonel Gerini's recent monograph on Ptolemy's Geography of Eastern Asia, pp. 531-2 that the "Palatine Law" of Siam entitled "Kot Monthieraban," enacted in A. D. 1360 by the king who founded Ayuthia ten years earlier, mentions *Malaka* as one of the southern States then tributary to Siam, or claimed by him as such, at any rate. This is an important piece of evidence in support of the view that Malacca existed before the time of the fall of Singapore, which all the available evidence puts somewhere after A. D. 1377. But of course one would like to be sure that this Siamese law-code has not been "sub-edited" and revised since that date. It is however quite possible that Malacca was founded earlier than is traditionally stated, but only rose to importance after the fall of Singapore.

As for other names mentioned in the same context, they are *Ujong Tanah*, *Malayu* and *Worawari*. The first offers no difficulty. It is geographically explained by its name. As for the second, it is difficult to believe that *Malayu* was ever the name of a state in the Malay Peninsula. It is not distinctive enough. It might mean Malayland anywhere. In the *Nagarakrētagama* it distinctly means Sumatra. Probably the Siamese had no very definite information on the subject and did not realise that it could not be a state-name. Likely enough in this context it merely implies a claim over the Peninsula as a whole. The last name, *Worawari*, is a puzzle that no one has yet solved. Colonel Gerini offers various

suggestions about it, one of them being that it stands for Muar, which seems hardly probable. Perhaps local knowledge may throw some new light upon it: the name may still exist in some modified form somewhere in the Peninsula.

C. O. Blagden.

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### **Hermanus Neubronner Van Der Tuuk.**

The venerable Professor Kern in an interview which I had with him at Utrecht last spring informed me that it had recently been discovered that H. N. van der Tuuk, the founder of Malayan comparative philology, was born in Malacca. His father was a high Dutch official and his mother a member of the well-known Neubronner family of that ancient Dutch settlement. He was educated in Holland and devoted himself to the study of the languages of Netherlands India. But in virtue of his birth at Malacca we are entitled in some measure to claim him as one of our local worthies and to share with our Dutch friends and neighbours in honouring the memory of one of most distinguished men born in the Malay Peninsula,

C. O. Blagden.

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### **Descriptions of two Species of Dragon Flies (Odonata) from Sarawak.**

By F. F. Laidlaw.

Sub. family. *Chlorogomphinae*.

Genus. *Orogomphus*.

Median labial lobe divided. Females without ovipositor. Eyes almost touching at a point on the top of the head. Triangle of hind-wing nearly equilateral. Abdomen longer than hind-wing

*Orogomphus dyak*, sp. n. 2 ♂ 1 ♀

♂ Hind-wing length 26 mm.

Abdomen (without appendages) 50 mm. Wings hyaline.

Upper and lower sides of discoidal triangle of hind-wing of equal length; inner side *a little shorter*. Discoidal triangles of both wings divided transversely into 2 cells; both followed by 2 rows of cells.

3 nervules in basilar space of both wings, 5 supra triangular nervules in both wings. Anal loop contains 7 cells.

19-21 antenodal, 11 post nodal nervules on front-wings. Anal area divided into 3 cells.

Colour. Black and yellow.

*Head.*

Lower lip and palps yellowish.

Upper lip entirely black.

Nasus and rhinarium pale yellow.

Frons and vertex black, the crest of the frons with a fine yellow line. Occiput black.

*Prothorax* black marked with yellow.

*Thorax* black, with a fine yellow anthumeral stripe one either side, and three lateral yellow stripes.

*Legs.* Black, the first pair with yellow coxae.

Abdomen. Black.

Segments 1.2 with yellow lateral markings. Those on 2, covering the upper half of the small auricle and running up to the middle of the back of segment which has also a fine terminal yellow circle.

The rest of the abdomen entirely black save for a terminal reddish yellow ring on the distant end of 6, broader above and appendages black, the lower one as long as the upper pair. It is rather quadrilateral with an indented terminal margin, so that on either side it has a horn-like projection directed backwards and curving a little upwards.



Upper pair flattened a little from side to side with a terminal downward directed hook and at the middle of their length a minute ventral hook.

♀. Hind-wing 43 mm. Abdomen 50 mm. Wings hyaline, tinged with brownish yellow most strongly marked at the base of the wings as far as the triangle, along the costal margin, and from the nodus obliquely to the apex of the wing.

Discoidal triangle of both hind-wings divided into 3 cells by 3 nervules meeting at the centre of the triangle; followed by 3 rows of cells.

Six nervules in the supra triangular space 3 or 4 nervules in basilar space.

Anal loop contains 10-11 cells.

23 antenodal, 11 post nodal nervules on front wing. Other details of neururation as in male. Colouring exactly as in male.

Sarawak: Mt. Matang and near Kuching (Sar. Mus.).

*Orogomphus splendidus*, Selgs? 1 ♀

♀. Hind-wing 47 mm.

Abdomen 63 mm.

Wings hyaline marked with reddish brown at base to level of end of basilar space. Apices also reddish brown from half way between pterostigma and nodus to apex on front wing, a little less on hind-wing.

Superior side of discoidal triangle of hind-wing equal to internal side: *outer side longer*.

Discoidal triangle of all four wings divided into 3 cells; followed in the front-wings by 2 rows and in the hind-wings by 4, then by 3 rows of cells. 2 nervules in basilar space, 3 on one hind-wing.

26 antenodals, 12 post nodals on front wing.

17 to 20 cells in anal loop.

Colour black. Abdomen entirely black except for a small lateral yellow mark on segments 1 and 2 and a yellowish red terminal ring on 2, marking on head and thorax similar to those of *O. dyak* but of a duller yellow.



Outer margin of labial palp much more rounded than in that species.

This species is entirely distinct from *O. dyak* although very similar at first sight. It is larger and has quite a differently shaped discoidal triangle, the anal loop contains many more cells; and the shape of the labial palp is different.

This specimen here described does not altogether agree with the description of *O. splendidus* given by de Selgs, as in the colouring of the wings.

Sarawak.

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## An Account of De Siqueira's Voyage to Malacca.

By W. George Maxwell.

The first arrival of the Portuguese in the Far East was, as is well known, in A. D. 1508 when Diogo Lopez de Siqueira visited Malacca on a voyage of discovery. The failure of the enterprise is recorded in the Commentaries of Afonso Dalboquerque. The King of Malacca set a trap to arrest de Siqueira and his companions at a banquet on shore, intending then to seize the fleet. The plot was however frustrated by a Javanese woman who had a lover amongst the Portuguese sailors, and who, hearing of the intended treachery, swam off by night to the fleet and warned the Portuguese. When the plot was discovered, the King of Malacca seized Ruy de Arango, the Portuguese factor and some twenty Portuguese who were with him on shore collecting cargo, and threw them into prison. De Siqueira was unable to effect their release, and sailed away back to Portugal.

In a footnote in the Hakluyt Society's translation of the Commentaries of Afonso Dalboquerque I found a reference to a manuscript in the British Museum giving two brief accounts of de Siqueira's disastrous voyage to Malacca.

By the kindness of the British Museum authorities I have been able to get copies of the manuscript which I have had translated. The two accounts are, as will be seen, extremely scrappy, but as they give the only record of an epoch making voyage, they are, I think worthy of publication.

The manuscript bears number "Additional M. S. 20,902, folio 11 and 11b," and runs as follows :

Jorge de Aguiar, Captain Mor—Year 1508.

Jorge de Aguiar set sail on the 9th April in command of eight vessels.

Captains : Vasco Carvalho, Ruy da Cunha, João Raiz Pereira, Alvaro Borreto, Tristao da Silva, Gonçalo Mendes de Brito, Francisco Pereira, Pestana, who wintered in Quilova. Besides these eight merchant vessels, there were four small vessels for the war of Ormus, Duarte de Lemos being in command of these last.

Captains : Joao Colaço, Gonçalo da Silveira, Diego de Attaide, Fero Correa, and Diogo Correa. [A marginal note says ; 8 vessels on the 9th April, and 4 others, some say 5.]

In this year Diogo Lopez de Siqueira, Almotacel Mor of the kingdom, set sail on the 5th April, as commander of four vessels to discover and conquer Malacca.

Captains :

In the Sta. Clara—Jeronimo Teixeira, Gonçalo de Souza, and Joao Nunes. He returned with all the ships in safety to the kingdom. Another report is as follows :—

Jorge de Aguiar, Captain Mor, set sail on the 9th April with thirteen sail of which the Captains were :

Tristam da Silva ;

Joao Roiz Pereira in the Botafogo ;

Vasco Carvalho ;

Alvaro Barreto in the Sta. Marta ;

Francisco Pereira Pestana ;

Gonçalo Mendez de Brito ;

Joao Colaco ;

Diogo de Atayde ;  
Duarte de Lemos da Frofa      in the Sta. Cruz ;  
Vasco da Silveira ;  
Pero Correa ;  
Diogo Correa, his brother ;

Of these seventeen ships, the four first, under the command of Diogo Lopez de Siqueira, were to discover the Island of Sao Lourenço, and not finding there the silver, cloves and ginger, of which the reports spoke, they were to proceed to discover the town of Malacca.

Of the thirteen under command of Jorge de Aguiar, eight were for cargo, and the other five were to be employed under his command in guarding the coast of Ethiopia and Arabia.

Events—On the journey from Malacca to India the Sth. Clara struck on a reef and foundered. Diogo Lopez gave her captain Jeronimo Teixeira, Joao Nunez's ship (as he was vice-captain.)

Gonçalo de Souza's ship was fired, there being no men to man her.

Jorge de Aguiar was lost by night off the Tristao da Cunha Islands.

Francisco Pereira Pestana wintered at Quiloa where he went as captain.

It was to effect Ruy de Aranjó's release and "to chastise the Malays for the treason which they had practised upon Diogo Lopez de Siqueira" that Albuquerque attacked Malacca. He captured it on the 15th August 1511.

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### Miscellaneous Notes.

Malays have a number of "words of command" with which they guide their cattle in ploughing. The words, I believe, alter in the various states or the peninsula. The following short list gives the words used by the Malays of Kedah and Perlis.

- Bi— go on—(The word is also used by the Siamese. It is also used by elephant drivers in Kedah and Perak; vide journal No. 45 p. 42).
- Chah— turn to the outside—(Used when ploughing in a field to tell the animals to turn towards the edge of the field. The Siamese say 'chah'.)
- So'— turn to the inside (The opposite of 'chah'. It is said to be a contraction of 'masok'. It is also used by the Siamese.)
- Rong— turn round—(The form 'long' is also used. It is said to be a Siamese word. In some places the ordinary Malay "paling" is used.)
- Jû— keep quiet—(This word is only used to bullocks. With buffaloes 'diam' is used. It is used when the animal is alarmed by anything. The Siamese, substituting a "t" for a "d," say 'tiam' to their buffaloes.)
- Sôrot— 'back'—(This is used to make the animal step back a pace or two. It appears to be a purely Malay word, but I can not find it in any dictionary.)

W. G. M.



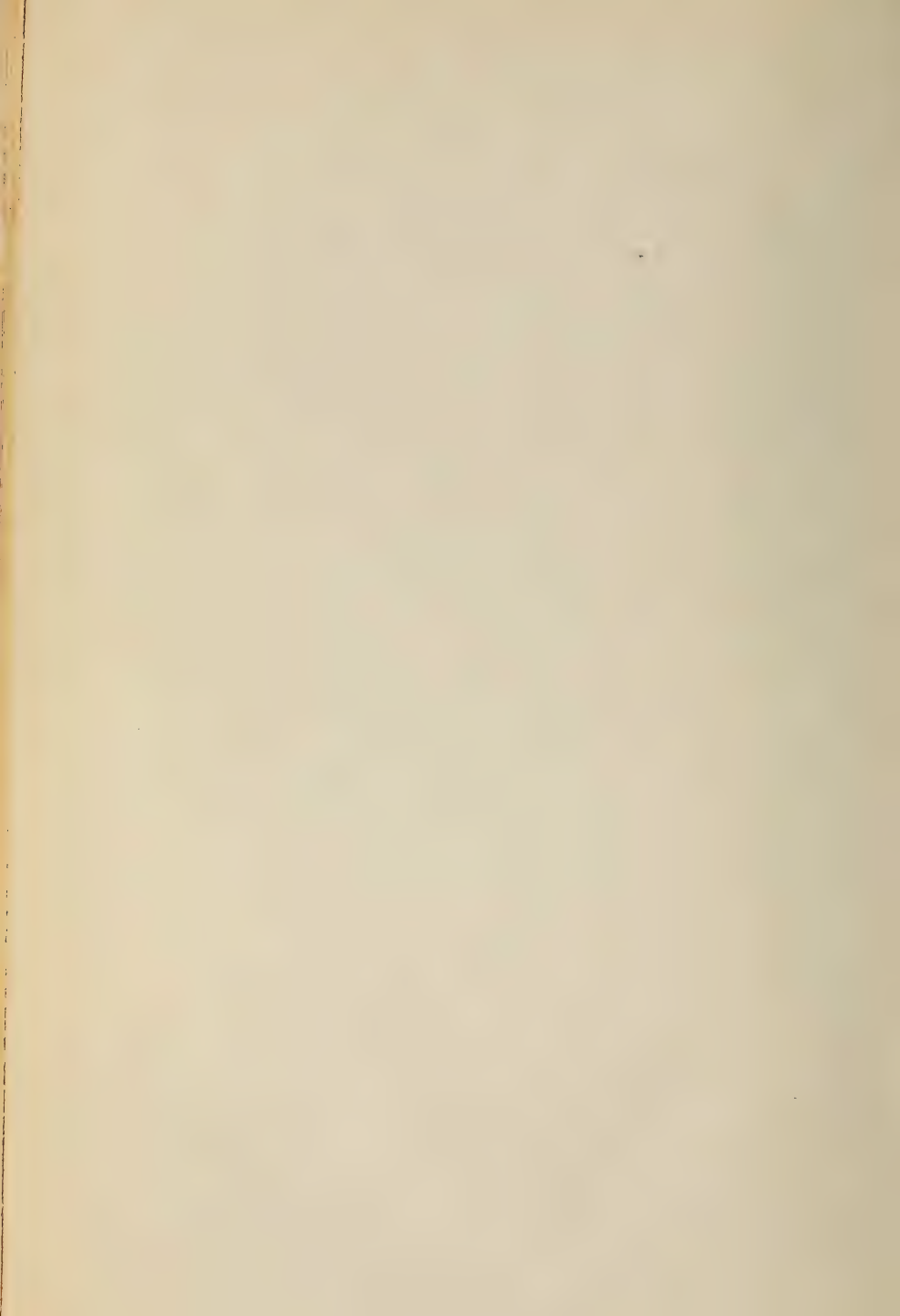
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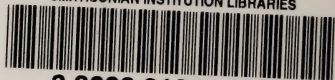








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